NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

VOLUME V.---NO. 17. NEW-YORK, THURSDAY, SEPTEMBER 26, 1844 WHOLE NUMBER 225.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

Sydney Howard Gay,
Maria Weston Chapman,
Edmund Quincy,
} Editors.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if not paid within six months.

☞ $10 00, in advance, will pay for SIX copies, for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1 50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post-Office Department: "A postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

H. M. HENRY, PRINTER.

"The Peculiar Institution."

From the Youth's Cabinet.

SLAVERY.

A Hard Case.—A gentleman in whom we place implicit confidence, has informed us of the following affair, who was a witness of the facts: In October last, the bark Hazard, Captain Clark, sailed from Providence to New Orleans, having on board a free colored man, a native of Providence, as cook. After a dangerous passage, having arrived at the destined port, the vessel was considered unseaworthy, and of course the crew abandoned her. Among the number to seek other employment, was this honest colored man. There is a law in New Orleans, that no colored person shall be found in the street after 8 o'clock in the evening. This poor man, from the free, pure air of New England, knew nothing of this law, and was in search of employment past the hour. He was taken up by the watchmen, and put in prison, where he was confined six weeks; and then taken out, and let out to pay his dungeon fees, which were ninety dollars. While thus at work, a passenger who went out in the bark with him, accidentally met him. He was chained around the ankle and knee, under the lash of the taskmaster—emaciated and sick. He begged of him to give him a picayune, to buy some bread with; for, said he, "I am almost starved." Our informant states that he then endeavored to get him from the clutches of the field-driver, but being unsuccessful, he left him in agony bordering upon despair. The colored man had learned his fate, and was cast down, dejected; and thus suffering by the effects of the climate and the lash, was apparently approaching the confines of another more welcomely to be received country than that ruled by the tyrannic arm of the slaveholder. When he has labored long enough to pay his jail charges, he is, if living, to be put up at auction, and sold to the highest bidder—sold into perpetual bondage! This is another of the million of facts that should make the bosom of every Abolitionist burn with zealous indignation—should arouse the dormant feelings of every lover of freedom. We hope and believe that the end of man-stealing is at hand. It must be so. Who can help becoming, if he is not already, an abolitionist, in the face of facts like these? Where is the man who will say there is justice or humanity in this case? Look at it under the light of humanity, and weigh the crime and punishment in the balance of human rights. The negro is guilty of a trivial offence, and the punishment is perpetual bondage. Should the Northerners have nothing to do with southern slavery, when our northern men are stolen from us, and placed under the torments of the slave inquisition? We think they should have much to do with it. The North should demand this man. If he has broken the law, let him by the law receive his deserts; but never let the North give up a man to be the property of a southern slaveholder, until the slaveholder shall produce a bill of sale from the ALMIGHTY.

KIDNAPPING.

A Correspondent of the Herkimer Freeman, writing from Galena, Illinois, relates the following incident:

I regret that I have not written to you oftener—so many things like the following have occurred here which would interest you, viz: Night before last, just before bed-time, a colored man came to my door, and informed me that a free woman from one hundred miles up the river Mississippi, had been kidnapped, and was then confined in our jail, to be carried in a few hours down the river into hopeless bondage. I forthwith started to attempt to rescue her, if such should appear to be the facts. A writ of Habeas Corpus was procured, but before we could get the necessary papers out, and the sheriff be induced to move in the case, the kidnappers were apprised of our intentions, hurried their victim on board a steamboat then lying at the wharf, and when we arrived there at half-past twelve, we were twenty or thirty minutes too late: the boat had gone, and the poor woman (who is said to be a member of the Methodist Church at Prairie du Chien) had just been put on board by three or four stout men. Follow in your imagination this stolen sister in Christ.

TWENTY-SEVEN SLAVES OFFERED FOR LIBERIA.

The Rev. J. B. Pinney writes to the editor of the African Repository, from Shelbyville, Kentucky, as follows, viz:

Mr. Joseph H. Wilson, of Wilsonville, Shelby County, Kentucky, is an Elder in the Plum Creek Presbyterian Church, and owner of about *thirty slaves*. He has no children, and makes his slaves the object of his kindness. His health is poor, and for some time past he has designed to send his people to Liberia. In this wish he is warmly seconded by Mrs. Wilson.

I called to see them, and dined there on my return from Lewisville to Bardstown, and was received with great cordiality. When the hands came up to dinner from the fields, Mr. Wilson called them in, and invited me to converse with them. I did so—described Liberia, its products, advantages, and difficulties, and the good to Africa which we hoped to secure by the Colonies. Then all that were willing to go there, were requested to stand out by themselves; when all but five at once promptly took their place for Liberia. They really seemed ready to go at once. There was a blacksmith there from a neighboring house. I asked him if he would be willing to go? "Yes, sir," he replied, "I would go in a moment if I might."

Three of this family of people are over fifty years of age, and these Mr. Wilson thinks he had better keep and take care of them here. Eighteen are from twelve to forty years of age, and the rest are small children and infants. They are robust and healthy looking people—some are Methodists, some Baptists, and some Presbyterians.

Mr. Wilson designs to give them an outfit of $1000 or $1200; and they are worth to him at the present selling price, $12,000. He is anxious for them to go this fall, and says they can be ready in *six weeks*.

All of them over twelve years of age can *read*, and one of them is a good *writer*. Several of the men have trades. Mrs. Wilson informed me that they manufactured about 700 yards of cotton, woolen and cotton yearly, and used it all on the plantation.

They are, I think, a valuable set of people—and the only evil I can see, is, that when they set up for themselves, as free people, whether in this country or Liberia, they will feel the loss of the care of their present owners. Mrs. Wilson says it would be a great burden off her mind to have them go. She seems to work harder for them than any of them do for themselves.

Now, my dear sir, can you find the means to send these people? Would not a special call for this purpose secure the necessary means?"—*Colonization paper.*

HEART RENDING.

A land pirate or soul-driver passed through this city on Saturday last, after having taken lodging at the Merchants' Hotel, Wood street, with two poor little colored boys, to all appearance about ten and eleven years of age, without father or mother, going, as we learned, to the State of Missouri, having come from Dover, Delaware. The children were so completely trained by this heartless wretch in human shape, that they would suffer no *colored person* to approach them. They may have been *stolen* for aught we know, but the way that our laws now are, we could not compel the children to leave him. We did not learn the fellow's name—we know him to be a robber, and that's enough.

P. S.—Since writing the above, we learn that this soul-driver has the two children locked up in a room at the Merchants' Hotel, and from the movements of the fellow, with another apparently of the same cast, he was making every arrangement to sell the boys to this seeming trader, for the Southern *Soul-Market!* Is it not insufferable! Is it not a disgrace to our laws, that a man that the United States has declared to be a *pirate*, can come in our midst, even in the free city of Pittsburgh, and do that which if committed on the high seas, he would be hung by the neck, until he was dead! and yet there is actually, no law here to meet the case, simply, because we can *prove* nothing; the boys being kept in seclusion. We could prove that they were here at the time, but could not prove them to be *stolen* or *kidnapped.*—*Mystery.*

SOUTHERN METHODISM.

Extract from a late Methodist paper.

Not long ago, at a camp-meeting in Virginia, a colored man was brought upon the stand by those who had charge of the meeting, and delivered an earnest exhortation, "to flee the wrath to come," to the colored people, assembled, as is the custom, behind the stand. He was taken from the midst of those white ministers, at whose instance he had performed his pious labor, by order of a magistrate, by whose order, too, he was tied to a neighboring tree, and received twenty-five lashes on his bare back. Such is the law of Virginia, which Dr. Smith alledges the Methodists could alter, but voluntarily sustain. We have been assured that the Methodists at this camp-meeting were deeply afflicted by the act of the magistrate; but the law authorized it, and they could not prevent it. We have always supposed the Methodists submitted to these unrighteous enactments from necessity, not choice. Dr. Smith asserts the contrary.

Pro-Slavery.

From the Congregational Journal.

LETTERS FROM REV. GEO. PUNCHARD.—No. xvi.

THE CONDITION OF SOUTHERN SLAVES.

AT SEA, May —, 1844.

MY DEAR BROTHER:—The views of the slaves themselves are not easily learned by a stranger. They are, I judge, rather cautious in communicating their sentiments. An intelligent old negro, with whom I became acquainted in Alabama, remarked that "he couldn't seem to understand exactly how his people came to be where they are." This doubtless expresses the state of mind in which many of the more reflecting slaves are. They cannot understand why they should be the servants and property of the whites, any more than why the whites should be their servants. I confess, that, as I saw the hundreds of colored persons going and coming, and doing the bidding of so few white men, I could not understand it any more than old Cip: neither could I see any reason why it should continue to be so, only that it *was* so, and had long been so. Though the more thoughtful of the slaves find themselves in the quandary which Cip expressed, yet few, I apprehend, think much about the past or future. If they have kind and good masters, who furnish them with food and raiment, do not overwork them, nor otherwise severely treat them, they give themselves little trouble about how they came to be slaves, or how they can secure their freedom. They literally take no thought for the morrow. I found masters who were willing that I should converse freely with their servants, and I repeatedly asked them if they felt any anxiety to be free. I remember one shrewd negro answered that he thought he was better off than some free people he had seen: he didn't know as he cared much about being free if he could have a good master. I asked a free colored woman how she viewed the matter. She replied, she did not know that she was much, if any, better off than those who had masters; she had to work harder than any of them. Where the bondage is hard, and the master severe, there is a very different state of feeling. I once fell in company, by the roadside, with a travelling mechanic. He appeared a shrewd, and somewhat intelligent negro; he could read, and knew that the people at the North were opposed to Slavery. He said he sometimes got hold of a Northern newspaper, but he could not make out much, as he was obliged to read by stealth. He told me that his master was not very kind to him: and that there was much talk among his people about getting their liberty. His own opinion, however, seemed to be that they ought to wait patiently God's time to deliver them: as the children of Israel did when they were in Egypt. This reminds me to say that there is, perhaps, no part of the Bible in which the slave feels so great an interest as that which tells of the captivity and exodus of the children of Israel.

Eight or ten weeks' residence in a slaveholding country does not, I am fully aware, furnish the best data for judging of the system in all its parts and bearings. Nevertheless, an attentive observer and diligent inquirer cannot fail to pick up much information on the subject, which will more or less modify his previous views and opinions. The result of some of my observations and inquiries I have now communicated. My opinions, subject to the correction of better information, I am equally ready to express.

In the first place, then, my impression from all I saw or could learn is, that the physical condition of the slave population generally, is far less miserable than is commonly supposed at the North. Considered as mere animals, their condition is as comfortable as that of the mass of the poorest classes at the North—yea, probably much more so; and for the *time being*, those who have good masters, and are themselves faithful servants, are better fed and clothed, and are freer from care and trouble, and are much more cheerful, light-hearted, and happy, than the mass of our poor northern laborers.

In the second place, I have left the South with the conviction that it is neither very common nor at all respectable for masters to starve, severely beat, or otherwise abuse their servants. Instances of cruelty, and of *extreme* cruelty, do occur; but public opinion does not sanction them, and the law readily takes cognizance of such cases, at least in Alabama and Louisiana. Men of very respectable standing in society have been arrested and imprisoned for abusing their slaves. I was assured by those who were intimately acquainted with the administration of justice in this section of country, that the laws were coming to be more respected, and the administration of criminal law more rigidly enforced, in cases involving the life or limb of a slave than formerly.

A near view of negro slavery—a personal inspection of its operations—has only impressed me more deeply with the inherent evils of the system, and the deleterious influences which are continually flowing from it, and the disastrous consequences which must follow the continuance of it; consequences affecting the physical, intellectual, and moral condition of bond and free—black and white. And on this point I believe I agree with every sober minded, reflecting Southerner. It is an accursed system, at war with the interests and duty of men, and the commands of God.

This brings us to the question: How shall Slavery be abolished, and its destructive consequences averted? This question I shall not attempt to answer; but, in reference to it, simply make a few remarks. On one point I am more fully settled than ever; viz: that Slavery can never be brought to an end by any violent, denunciatory efforts of the non-slaveholding States. Of the extent of the evil inflicted on the slaves by the ultra-abolitionism of Northern men, I had no conception until I came South. It has prejudiced and embittered the South against the North; it has rendered masters jealous and suspicious of every attempt to do good to their servants; it has shut up the Bible from the eyes of multitudes who were learning to read its consolatory truths; it has dispersed numerous Sabbath schools, and discouraged and driven away from their work many faithful teachers. Such have been some of the *immediate* effects of the Northern movements on the subject of Southern Slavery. Whether God may not overrule these things for the *ultimate* good of the cause, must be a matter of faith, not of present sight.

Slavery in the United States must be abolished, either by the voluntary co-operation of the masters, or by some violent convulsion, which shall rend asunder the existing constitution of society. It is no part of our duty to do evil that good may come: it is God's prerogative alone to raise the whirlwind, for he alone can direct the storm. It is His right to send judgments, and to upturn the foundations of society, in order that they may be better laid. It is our privilege and duty to seek the correction and removal of moral evils by kind and Christian measures—to *persuade* men to be reconciled to God in their hearts and lives. It is by the application of Christian truths, in a Christian spirit, that we are to seek to open the drowsy eyes, and wake up the sleeping conscience of the South. To say that the Gospel has not power to accomplish this great work, is to contradict the very word of God, which assures us that the Gospel is mighty through God to the pulling down of strongholds, &c. To argue that because the Gospel has long been preached at the South, and Slavery yet exists there, therefore the Gospel has no power to overthrow Slavery, would be as unreasonable as to say because error, and sin, and vice, still exist, and even increase at the North, notwithstanding the extensive promulgation of Christian principles, therefore Christianity is powerless to subdue error, and reform the sinful and vicious. The truth is that the Gospel, either at the North or South, is powerless to do good, except "*through God.*" If Northern men would do good to the South, let them go with clean hands and pure hearts, and urge the principles of the Gospel, in the *spirit* of the Gospel, on the hearts and consciences of our slaveholding population. Let facts be stated illustrative of the evil and the iniquity of the system, and of the safety and expediency of emancipation; but let them be stated in the spirit of kindness, considering ourselves that though we may not be involved in precisely the same sin that our brethren whom we address are, yet we may be living in the indulgence of sins equally heinous in the eye of God. Let, too, the responsibilities and obligations of the slaveholder be freely brought to view, in the same spirit of kindness and love; and, if he has any sense of future accountability, he will feel, and peradventure he may *act*. There is reason to believe that there are those at the South—both laymen and ministers—who already feel deeply on this subject; who speak with plainness one to another of their obligations to their servants; and who truly desire the termination of this system of iniquities. And after all, it is, I verily believe, from the midst of darkness that light is to arise; it is from among slaveholders that God will yet raise up deliverances for the oppressed. I confess I have not very sanguine expectations of any great and direct good being done for the South by men at the North. A few Southern minds may be waked up by Northern efforts to think and feel on the subject of negro emancipation. Their minds, with God's blessing, will prove the leaven, which will leaven the whole Southern mass. It seems to me, therefore, that more reliance should be placed on prayer for Divine interposition, and less dependence on our own words and doings, to remove this long-continued, complicated, and ruinous evil.

I could easily fill six more sheets with words on this important and interesting subject. When I began, I intended to give you some account of several meetings of colored persons which I attended, in some of which I had the satisfaction of speaking of the things of God; but of these and other matters pertaining to this general subject, I cannot now speak without extending my letters beyond all reasonable bounds. I fear I have already wearied you. What I have written has been the result of my observations and reflections in view of Slavery itself, as living and moving before me, and of my inquiries of those who had long been conversant with it, and who were able, and appeared disposed, to give me all the information which they possessed. I may have been misled in respect to some facts, and have erred in some of my inferences and conclusions; but sure I am that I have diligently sought the truth, and that my only object in communicating these remarks and reflections is to aid others in coming to correct conclusions, and in pursuing a right course of action in respect to the important subject of negro slavery in these United States.

I remain, as ever, your friend and brother,

G. P.

[From the Christian Freeman, a new organized print published at Hartford, by William H. Burleigh.]

Edmund Quincy is one of the editors of the Anti-Slavery Standard. He *professes* to be an Abolitionist, but he is too bigoted, too exclusive, and too malignant, to be anything good or noble. Affecting to believe that the overthrow of the Church, and the destruction of the American Union is indispensable to the abolition of Slavery, he is intolerant of all opposition, and pours out the vials of his indignation upon all who are not prepared to pronounce his anti-Union shibboleth. We have before us at this moment an illustration of his *peculiar* regard for truth—a regard which renders him exceedingly economical in the use of it. In a very bitter attack upon the Emancipator, he says:

"While one great party—the Whig—has made the non-annexation of Texas, on Anti-Slavery grounds, the rallying cry in their partisan warfare—and a portion of the other party—the Democratic—and I believe still more sincerely—are protesting, and using all their most powerful influence against the same measure, of Annexation, the organ of the Third Party comes out in favor of admitting Texas to the Union."

Really, this out-munchausens Munchausen. We could hardly have anticipated so *foolish* a falsehood even from Edmund Quincy—his reputation for mendacity we understood, but we had supposed that in his boldest fictions he would adhere more closely to probability. But it would seem that even an *appearance* of truth is offensive to him, and he therefore gives us his falsehoods unmixed, undiluted. Is it not deplorable that the American Anti-Slavery Society, which once commanded the respect even of its opponents, should employ such an unscrupulous writer to edit its official organ? But that Society has very gravely resolved that "the only exodus of the slave to freedom, unless it be one of blood, must be over the ruins of the present American Church, and the grave of the present Union." How are the mighty fallen! These exhibitions of folly and fanaticism satisfy us that the integrity, if not the very existence, of the Anti-Slavery cause, has been preserved only by the formation of the Liberty party.

—

[From the same.]

The Pittsburgh Gazette exultingly quotes the ribaldry of Edmund Quincy, as the testimony of a leading Abolitionist against the Liberty party. Perhaps the Gazette is not aware that this same Quincy believes that all human governments are of the devil, that voting is a sin, that the churches of the land constitute the synagogue of Satan, that the clergy are ravening wolves, and that the observance of the Sabbath is a relic of superstition—that he is, in one word, an Anti-Church, Anti-Ministry, Anti-Government, Anti-Sabbath, Anti-Liberty Party Abolitionist, and a leader of the clique who have emblazoned "Disunion" upon their banners. This is the sort of witness that the Gazette calls upon the stand to testify against the Liberty party. This is the ally that Deacon White so lovingly takes to his embrace!

From the Columbus (Ga.) Enquirer.

WHO IS A SAFE RULER?

The great fundamental DOGMA of the Abolitionists, on which they build all their vile arguments, is, that *negroes*, being human beings, cannot be held as property. It is on this they rely to sustain themselves when charged with seeking to rob the South by an unjustifiable and criminal intermeddling with an institution that does not concern them. Grant them this, and they are victorious; deny it, and their whole infamous scheme falls to the ground.

In the long catalogue of mean and malicious charges which have been manufactured in the desperation of unprincipled party leaders, the one of favor ing the views of the fanatics of the North against Mr. Clay, stands pre-eminent in falsehood and malignity. A life devoted to the preservation of all the institutions of the country, spent in a slaveholding State, and identified with slavery itself, has not been sufficient to shield him from attacks which can only weaken the South. If he is now to be singled out because he is a candidate, and branded as our enemy, what inducement have any of the leading statesmen of the age to stand up in defence of us? Is he not a slaveholder? Does he not reside in a slaveholding State? Has he not met with a fearless heart and battled with the monster whenever and wherever he has fallen in his way? Has he not saved the institution and the Union too, when other brave hearts quailed and shrunk back from the effort? And is he not the man now that he has always been, ready to sacrifice himself to preserve the Constitution, and all the rights secured to the South under its embracing and protecting provisions? Answer us, you fire-eaters of the South, who have done but little else in defence of slavery, save loud boasting and empty gasconading. Henry Clay has borne the brunt of the fight, when the battle was most fearful, and the victory most important to our peace and salvation. It is rather too late in life for him to abandon us on this fearful subject.

We have remarked above that the Abolitionists predicate all their movements, and base all their pretensions upon the dogma that negroes cannot be held as property. Now, what is the opinion of Mr. Clay on this subject? In his great speech delivered in the Senate in 1839, the greatest that was ever delivered on the subject of Slavery in that Hall or anywhere else, which was regarded then, and will be through all time regarded, as the Gibraltar behind which the South may stand in peace and security, he uses the following emphatic and conclusive language:

"I know that there is a visionary dogma, which holds that negro slaves cannot be the subject of property. I shall not dwell long upon this speculative abstraction. That is property which the law declares to be property. Two hundred years of legislation have sanctioned and sanctified negro slaves as property. Under all the forms of government which have existed upon this continent during that long time—under the British Government—under the colonial Government—under all the State Constitutions and Governments—and under the federal Government itself—they have been deliberately and solemnly recognized as the legitimate subjects of property. To the wild speculations of theorists and innovaters stands opposed the fact, that an uninterrupted period of two hundred years' duration, under every form of human legislation, and by all the departments of human government, African negro slaves have been held and respected, have descended and been transferred, as lawful and indisputable property."

It was for the utterance of such a sentiment the presses of the Abolition party rejoiced at his defeat when Harrison was nominated. It was for the maintenance of the rights of the South that these presses and their supporters have followed him with a spirit of vindictive and persevering malice, scarcely inferior to that of the Southern democracy. It is because he is a slaveholder, and has on every fit occasion stood up the fearless defender of the institution of slavery, that these presses and the ultra-Abolitionists are now denouncing him as a dealer in human flesh, and an enemy to human freedom.

Another short extract from the speech alluded to, may satisfy the most incredulous as to Mr. Clay's opinion of the want of all power in Congress to interfere with the subject. He is a man who never has concealed any of his views on the great questions, which, from time to time have presented themselves. The States have the whole and sole power over the subject of slavery, and so he says in the following view of the Constitution:

"The convention wisely left to the several States the power over the institution of slavery, as a power not necessary to the plan of union which it devised, and as one with which the General Government could not be invested, without planting the seeds of certain destruction. There let it remain undisturbed by any unhallowed hand."

Is he tinctured, then, with the doctrines of the Abolitionists? Is he an unsafe man to put at the head of the Government? No! His is the policy of peace and union—his is the arm of strength to guard, protect, and defend the interests, the prosperity and unity of all and every part. Read his history, reflect on his course, and decide.

Selections.

From the Lexington (Ky.) Observer and Reporter.

MR. CLAY ON SLAVERY.

ASHLAND, September 2, 1844.

MR. WICKLIFFE:—The editor of a neighboring print, (the Kentucky Gazette, of Lexington,) calling my attention to a letter of C. M. Clay, Esq. under date of the 10th July, 1844, and addressed to Col. J. J. Speed, of Ithaca, has appealed to me, with so much earnestness, and with a purpose of such *unaffected sincerity*, to say whether I approve or disapprove of that letter, that I have not the heart to deny to that editor the very great gratification which he will derive from the perusal of this note, especially when it gives me so little trouble to write it.

Mr. C. M. Clay's letter was written without my knowledge, without any consultation with me, and without any authority from me. I never saw it until I read it in the public prints. That gentleman is an independent citizen, having a perfect right to entertain and avow his own opinions. I am not responsible for them, and he is not for mine. So far as he ventures to interpret my feelings, he has entirely misconceived them. I believe him to be equally mistaken as to those in the circle of my personal friends and neighbors generally.

In my speech, addressed to the Senate of the United States, and in resolutions which I offered to that body, in my address to Mr. Mendenhall, about two years ago, and on various other public occasions, I have fully, freely, and explicitly, avowed my sentiments and opinions on the subjects of the institution of Slavery and Abolition. I adhere to them, without any reservation. I have neither entertained nor expressed, publicly nor privately, any others. And my friends and neighbors generally, so far as I have interchanged sentiments with them, coincide entirely with me.

The sentiments and opinions, so expressed by me, may be briefly stated to be, 1st. That Congress has no power or authority over the institution of Slavery. 2d. That the existence, maintenance, and continuance of that institution, depends, exclusively, upon the power and authority of the respective States within which it is situated. And 3d. That Congress cannot interfere with Slavery in the District of Columbia, without a violation of good faith to the States of Maryland and Virginia, implied, if not expressed, in the terms, objects, and purposes of the grant of ten miles square to the General Government.

So far from the success of the Whig cause having any injurious tendency, as has been alledged, I believe it will have a powerful effect in tranquilizing and harmonizing all parts of the Union, and in giving confidence, strength, and security, to all the great interests of our country.

I hope that your editorial neighbor will be now satisfied. And, as I trust that I do not exaggerate the pleasure which this renewed expression of my views and opinions will give him, is it too much to anticipate that he will forthwith renounce the error of his ways, and come straight out a stanch and sterling Whig? Yours, respectfully,

H. CLAY.

—

The following is the passage in Mr. C. M. Clay's letter referred to in the above letter:

"It is in vain to put off the evil day: it is at hand now. Slavery or Liberty is to be determined in some sort this coming election—not the liberty of the black only, but of the white also. I do not mean to say that Mr. Clay is an emancipationist—but I believe his feelings are with the cause. I know that those most immediately within his influence, approximate to myself in sentiment upon the subject of Slavery. The great mass of Whigs are, or ought to be, Anti-Slavery."

I give also that passage in Mr. Henry Clay's address to Mr. Mendenhall, to which he refers as containing his present sentiments on the subject of Slavery:

"What my treatment of my slaves is you may learn from Charles, who accompanies me on this journey, and who has travelled with me over the greater part of the United States, and in both the Canadas, and has had a thousand opportunities, if he had chosen to embrace them, to leave me. Excuse me, Mr. Mendenhall, for saying that my slaves are as well fed and clad, look as sleek and hearty, and are quite as civil and respectful in their demeanor, and as little disposed to wound the feelings of any one, as you are.

"I shall, Mr. Mendenhall, take your petition into respectful and deliberate consideration; but before I come to a final decision, I should like to know what you and your associates are willing to do for the slaves in my possession, if I should think proper to liberate them. I own about fifty, who are probably worth fifteen thousand dollars. To turn them loose upon society without any means of subsistence or support, would be an act of cruelty. Are you willing to raise and secure the payment of fifteen thousand dollars for their benefit, if I should be induced to free them? The security of the payment of that sum would materially lessen the obstacle in the way of their emancipation.

"And now, Mr. Mendenhall, I must take respectful leave of you. We separate as we have met, with no unkind feelings, no excited anger or dissatisfaction on my part, whatever may have been your motives, and these I refer to our common Judge above, to whom we are both responsible. Go home; and mind your own business, and leave other people to take care of theirs. Limit your benevolent exertions to your own neighborhood, within that circle you will find ample scope for the exercises of all charities. Dry up the tears of the afflicted widows around you, console and comfort the helpless orphan, clothe the naked, and feed and help the poor, black and white, who need succor. And you will be a better and wiser man than you have this day shown yourself."

From the Chester Co. Register and Examiner.

LETTER FROM SUMNER STEBBINS.

KENNETT SQUARE, Aug. 31st, 1844.

Mr. Editor;—I have just read in the "American Republican" of this week, a communication signed J. Fulton, Jr. in reply to "Letters of Burchard and Stebbins," published in your paper a few weeks back. As my name is mentioned, I feel called upon in the absence of Mr. Burchard, to say a word in defence of my "position," especially as my letter to him found its way into the newspapers without any design on my part, and has thus received a notoriety and a degree of importance, wholly unexpected to the writer of it. I do not seek controversy with any one, neither will I decline it on so important a subject as the Annexation of Texas, after being thus drawn before the public, and when, as in the present instance, I am presented with an opponent, who, I am assured from a knowledge of his character, will maintain a gentlemanly and courteous bearing towards me personally, however roughly he may deal with my arguments. In the first place, I must remark upon the waste of time and research—the useless trouble which Friend Fulton has given himself. He appears to have spread a drag-net over the whole Southern press, and with all his long and wide-reaching efforts, he has succeeded in making a haul of some half dozen dubious sentences, from which we may infer, what I presume no one will pretend to deny, that a few straggling members of the Whig party at the South, (owners probably of Texas scrip,) are in favor of Annexation. And this is the sum and substance of *his* "mighty array," which we are told by some has utterly demolished Burchard and Stebbins. I presume that those Southern Whigs, who are trying to make their political opponents believe that Henry Clay would, under any *probable* circumstances, favor the Annexation of Texas, are about as sincere as certain self-styled Democrats of Pennsylvania, who are striving hard to inculcate the opinion that James K. Polk is in favor of the tariff act of 1842. It is frankly admitted that there are some Clay men at the South who are in favor of the admission of Texas, and there are plenty of Polk men at the North who are at heart opposed to it—but what of that? Is not the *immediate* annexation of Texas a party question? and is not Polk and the great mass of his supporters in favor of it? and is not Henry Clay and the great body of the Whig party (North and South) opposed to it. I am willing to concede that there is no positive certainty that the mere election of either candidate, will alone decide at once and forever, the question of Annexation, and therefore I think it is as incumbent on me to vote for an anti-Texas Congressman, as for an anti-Texas President. But can any man, having the least regard for truth, say that he believes that Texas will be as likely to come into the Union if Mr. Clay is elected this fall, as if Polk is elected? Will Friend Fulton please to meet this question with that candor for which he is characterized. It will be admitted by *all* that Clay is opposed to *immediate* Annexation, or in other words that he is opposed to the admission of Texas *under present circumstances*, but the reasons which he gives for his opposition, are not satisfactory to some, because, say they, his objections may be removed, and then, being a slaveholder, he will be as likely to go for it as Polk. Let us see whether this be so. From a careful perusal of all he has written on the subject, we gather that he is opposed to Annexation:

1st. Because "it cannot be done without the loss of national character;"

2d. Because "it cannot be perpetrated without the hazard of foreign war;"

3d. Because "it cannot be accomplished with the general concurrence of the nation;"

4th. Because "it cannot be effected without any danger to the integrity of the Union;"

5th. Because "it cannot be consummated without giving an unreasonable price for Texas."

Here are five formidable, and I think insurmountable objections, though I admit they are not *all* the objections which might be urged by an Anti-Slavery man. But I might look upon it as a matter of less importance to the cause of universal freedom, that the admission of Texas should be opposed on the ground that it will extend and perpetuate Slavery, than that the opposition, on whatever grounds it is made, *should be successful.* Some men appear displeased with everything which either directly or indirectly favors human liberty, unless it be done *in the name of abolition.* I am not one of that number. I have my reasons for keeping Texas out of the Union, and I hail as a fortunate circumstance, any opposition of a potent character, whether the motives of the opposers accord with my own or not; and am willing to unite my humble efforts with theirs to accomplish what I regard as a righteous object. Do we not frequently act upon this principle, and with the most salutary effect? For instance, I am opposed to a certain man's obtaining a license to retail alcoholic liquors, because I think it will injure the community. A remonstrance is got up against his house by my neighbors, who are not temperance men, and who therefore oppose the license on grounds which are right and proper so far as they go, but which do not embrace my peculiar objections, and which, it may be added, are *more likely to succeed* than if mine were incorporated with them. Am I, in a case of this kind, to refuse my aid? I say no, verily—and I doubt not that my friend, James Fulton, would say no.

So long as a person exerts his influence to effect what he conceives to be a good purpose, it is a matter of minor concern to him whether those who labor with him for the same end, are governed by the same views and feelings or not. If men were to decline any co-operation with their fellows against the various evils in the world until they could unite with such only as were actuated by motives and sentiments exactly like their own, I fear the work of reform would make but slow progress, if it did not come to a dead halt. To such I would say, "*get off the track.*" The next point then to be considered, is, *whether there is any probability that circumstances will so change that these objections of Henry Clay will be removed in the course of the next four years.*

1st. It cannot be done without the loss of national character.

This is an objection urged with great force by Mr. Clay, Mr. Van Buren, and also by Col. Benton. Van Buren's reasoning on this topic is the most honorable to his character of anything which ever proceeded from his pen. He says, "As sensible men we cannot avoid the conclusion, that the immediate annexation of Texas would, in all human probability, draw after it a war with Mexico. Could we hope to stand perfectly justified in the eyes of mankind for entering into it? This is a matter of the gravest importance, in respect to which no American statesman or citizen can possibly be indifferent. We have a character among the nations of the earth to maintain. Should not every one, then, who sincerely loves his country—who venerates its time-honored and glorious institutions, consider, and that deeply, whether we should not, by the immediate annexation of Texas, place a weapon in the hands of those who now look upon us and our institutions with distrustful and envious eyes, that would do us more real, lasting injury as a nation, than the acquisition of such a territory, valuable as it undoubtedly is, could possibly repair." For these noble and patriotic sentiments, so creditable to his head and heart, he was ruthlessly sacrificed by the Baltimore Convention, and an unscrupulous and rapacious Immediate Annexationist was put up in his stead. Such is the imperious and domineering power of the Slaveocracy of the South, and the cringing subserviency of what Buchanan calls its "Northern Ally."

Col. Benton, though in favor of the project under certain circumstances, is like a flame of fire when discanting upon the deep and indelible disgrace which immediate Annexation would inflict on the country. His language is more biting than aquafortis. After distinguishing between Texas proper, and the immense territory claimed under the late rejected treaty, (which treaty we are forced to believe Polk, like Gen. Jackson, was in favor of; for he declared himself in favor of immediate Annexation while that infamous treaty was before the United States Senate,) Col. Benton exclaims, "of these two Texases, I go for the recovery of the old one and all the dismembered part of the valley of the Mississippi between the Red River and the Arkansas. I go for this recovery whenever it can be made, without *the crime and infamy of unjust war.*" I go for it, he repeats in another place, "*when it can be accomplished without crime and infamy.*" It is vehemently asked, "where does he (Clay) differ from Col. Benton and others, known as the friends of Annexation?" Without taking time to give a full reply to this question, I answer, by saying if the contest was between Polk and Benton, or between Polk and Van Buren, or any other man who would oppose it until it could be effected without *war and infamy*, I would, on anti-slavery grounds, vote for the one not in favor of immediate Annexation, regardless of consequences. I would thus act for many reasons, which I forbear to state, lest I should make this communication too long—but especially on the ground that in my opinion the longer that this enormous deed is staved off, the less likely is it ever to be accomplished. I will take leave of this topic by asking my friend Fulton, if he thinks there is any probability that things will so change in the course of the next Presidential term, that Texas can be honorably admitted—I mean without breaking our faith with Mexico, and incurring the reproach and condemnation of the civilized world?

2d. It cannot be perpetrated without the hazard of foreign war.

This is an insuperable objection with Mr. Clay, as well as with Mr. Van Buren and Col. Benton, and with all just men, though *none at all with Polk.* It is a difficulty, however, the removal of which I do not think possible for twenty years to come, if ever. On this head Mr. Clay is very explicit. He says "Annexation and war with Mexico are identical. Now, for one, I certainly am not willing to involve this country in a foreign war for the object of acquiring Texas." &c. I should have regarded this objection for the present quite sufficient, had he given no other—especially when taken in connection with the fact that his opponent is for immediate Annexation, though it may cost rivers of blood and treasure, and inflict a lasting stigma on the American name. Mexico tells the United States, and proclaims it to the world, that "she will regard the act of Annexation *as a declaration of war*," and what reason have we to suppose that she will change her position? She would not for the last twenty years listen to a word even on the subject of the purchase of Texas, and can it be supposed that she will be induced in the course of the next half century to give up so large and valuable a portion of her territory to this nation, without a struggle?

3d. It cannot be accomplished with the general concurrence of the nation.

This we know is true, and this objection must continue, so long as the people of the North hate Slavery, abominate the slave-trade, and abhor the idea of being made partners in the damning guilt of its extension and perpetuation. Now, although Mr. Clay does not oppose its admission on the ground that it will strengthen the slave power, still *he is willing to give due weight and regard to such objection coming from others, which amounts to the same thing in effect and reality as if this particular objection originated in his own mind.* If, then, he is tainted by his word—as I doubt not that he will be—he cannot favor the scheme while there is serious objection to it in any quarter of the Confederacy, though that opposition spring from Anti-Slavery feeling. This we know is an opposition which is already formidable, which is annually augmenting in power and intensity, and which must abide until human nature is changed, and the love of liberty and justice ceases to have a place in the human heart. Nor is this opposition confined to the despised Abolitionist alone. Several States have already protested against it, and some of them have given the General Government to understand, that they will regard its consummation as a dissolution of the Union. This feeling pervades an immense portion of the northern wing of the Whig party, and is shared to some extent by Northern Democrats. Daniel Webster recently declared, in a large Convention of the people of Massachusetts, that "the great fundamental everlasting objection to the Annexation of Texas, is, that it is a scheme for the extension of the slavery of the African race. And (continued he) so far as regards slavery in this country, I agree with the motto on one of your banners, to which allusion has been made: I say to slavery under the Constitution, "*thus far and no farther.*" Mr. Choate, a distinguished member of the United States Senate, in a recent speech, said, "I will controvert the power. I deny the possibility. I tremble for the consequence, of annexing an acre of new territory for the mere purpose of diffusing this great evil, this great curse over a wider surface of American earth." I might quote volumes of a similar import, uttered by men of character and influence scattered all over the free States. Would Henry Clay be able to expunge from this swell[illegible] sentiment, if he were so disposed? When, then, I ask you, Friend Fulton, is this difficulty will be overcome, provided all the rest should be first removed?

4th. Because it cannot be achieved without any danger to the integrity of the Union.

Mark the words "without *any* danger," &c. On this topic he reasons with the mad spirit of the South as follows: "I conceive that no motive for the acquisition of foreign territory would be more unfortunate, or pregnant with more fatal consequences, than that of obtaining it for the purpose of strengthening one part against the other part of the common Confederacy. Such a principle put into practical operation would menace the existence, if it did not certainly sow the seeds of a dissolution of the Union. It would be to proclaim to the world

an insatiable and unquenchable thirst for foreign conquest, or acquisition of territory. For if to-day Texas be acquired to strengthen one part of the Confederacy, to-morrow Canada may be required to add strength to another. After that might have been obtained, still other and further acquisitions would become necessary to equalize and adjust the balance of political power. Finally, in the progress of this spirit of universal dominion, the part of the Confederacy which is now weakest would find itself still weaker, from the impossibility of securing new theatres for those peculiar institutions which it is charged with being desirous to extend." J. Fulton, Jr. will acknowledge that *these* are objections which look beyond the "*present circumstances*," and which no period of time can remove.

5th. It cannot be consummated without giving an unreasonable price for Texas.

This is an objection which may be looked upon as trifling, but which when rightly viewed, is of a grave character. It is assumed by the rejected treaty that the debt of Texas is ten millions of dollars; but a provision is made in case it overruns that amount, that the sum of ten millions shall be divided among the claimants, in a pro rata proportion. This, in case the debt is more, (and some who are best qualified to judge believe it to be not less than fifty millions,) *is repudiation in full blossom.* If we take Texas we take her with all her liabilities, and must pay her debts, and satisfy all legal claims, or it will be a shameful transaction (considering it only in a pecuniary light) to both parties. If this was the only objection urged by Mr. Clay, I would not refer to it. But will the over-burdened North, be willing to wrench this vast amount from the pockets of the toiling multitude, merely to purchase a market ground for those whose trade is in human bodies?

Now, Friend Fulton, when you have shown how all these obstacles are to be removed, from the path of Mr. Clay, during his term of office, in case he should be our next President, so that he can consistently overthrow his influence in favor of that nefarious scheme; when, in addition to all this, you have shown me how I can act more effectually, in defeating the stock-jobbers, and land-jobbers, and above all, the flesh-jobbers, who are as ravenous for Polk and Texas as the famished wolf is for horse-meat in the dead of winter, I will promise to reconsider my *position*, and be governed by the new light which you may have shed on the subject. In performing this task, (which by the bye I hope you will undertake before refuting David Lee Child's letter, or I fear it be postponed to a distant period,) I would just hint, that it is useless to parade quotations from the Southern press, while I can rely on the written word of Henry Clay. Respectfully.

SUMNER STEBBINS.

The thanks of the Abolitionists are due to BERNARD BARTON, (whose name as a poet of humanity, is beloved and familiar) for sending them the copy of the following document:

APPEAL,

On the iniquity of Slavery and of the Slave-trade, issued by the Yearly Meeting of the religious Society of Friends, held in London, 1844.

The sins of Slavery and of the Slave-trade have long and very seriously claimed the attention of the members of our religious Society. So far back as the year 1761, this meeting condemned the unchristian traffic in negroes, and enjoined that all who persevered in a conduct so reproachful to Christianity, should be pleaded with, and if they did not desist from it, no longer be considered as members of the Society.

From that period to the present, a testimony has been uniformly borne against these abominations, and we have repeatedly felt it to be a duty publicly to set forth the unrighteousness of such practices: and also, from one time to another, to petition our legislature on behalf of those who are so cruelly treated under this system of oppression and wickedness.

Our hearts are afresh affected with sorrow in contemplating the extent to which Slavery still exists; and we feel it to be once more our religious duty to plead the cause of these suffering victims of avarice and cruelty, and to advocate the principles of righteousness, mercy, and truth.

Slavery is a grievous sin against God, who is the Almighty Ruler of the universe. "He hath made of one blood all nations of men for to dwell on all the face of the earth." In his infinite love and goodness, He has mercifully designed that the whole family of man should, without distinction, enjoy both liberty and happiness. But the human race are not only brethren of one family by creation; they are all the objects of that redemption which comes through the Lord Jesus Christ: He tasted death for every man. The light of the Spirit of God shineth upon the hearts of all: "Jesus Christ enlighteneth every man that cometh into the world." The religion which he taught enjoins us to love all men, and to do good to all. His commandment is, "All things whatsoever ye would that men should do to you, do ye even so to them."

With the full and free enjoyment of these great inalienable blessings of the Gospel, by his brethren of the African race, the slaveholder dares to interfere. He buys and sells his fellow-men, as he does the beasts that perish. He takes posesssion of their offspring, and presumptuously calls them his property, thus preventing the exercise of those parental duties which God in his Providence has appointed. The slaveholder exacts the unrequited labor of the slave, according to his own caprice or pleasure, cruelly subjecting him to the torture of the whip. Holding and treating man as chattels, he so assumes the control of his will, his understanding, and his other faculties, that he interferes with the free performance of the worship of his Creator, and debars him from the full enjoyment of the Gospel of life and salvation. Man, without distinction of clime or color, is placed on the earth as a moral, responsible being; but the slaveholder deprives the slave of the means of fulfilling the duties which devolve upon him in this character. Man is endowed with talents which he is to employ and improve for the good of his race, and the glory of the gracious Giver; but the slaveholder prevents the cultivation and the use of these talents; and thus frustrates the purposes of Him who bestows them.

Other gross infractions of the Divine law are the consequences of this unrighteousness. The conjugal, parental, and filial affections are cruelly lacerated, and utterly disregarded. The tortures and indignities to which the slave is subjected, depress and debase his mind. But such treatment does not deprive him of the conviction that he possesses the faculties of a rational being: hence a most humiliating sense of his degraded condition is often painfully felt. He sees those who are around him in the full enjoyment of their personal liberty; and his native love of freedom, his conviction that this is also his just and natural right, render his situation intolerable.

This system, by which "great numbers of mankind, free by nature, are subjected to inextricable bondage, hath often been observed," to use the language of this meeting in the year 1758, "to fill their possessors with haughtiness, tyranny, luxury, and barbarity, corrupting the minds and debasing the morals of their children, to the unspeakable prejudice of religion and virtue, and the exclusion of that Holy Spirit of universal love, meekness and charity, which is the unchangeable nature and the glory of true Christianity." These evil consequences of Slavery, which are thus forcibly set forth by a former generation, are equally descriptive of its effects at the present day; and such we believe will ever be the fruits of this complicated sin

But a multiplied and an indescribable amount of cruelty and wickedness, is perpetrated to uphold and to continue the crime of Slavery. To its existence all the horrors of the slave-trade may be traced, which is carried on by the continual practice of falsehood, deceit, and cunning; and which gives rise to, and fosters plunder, barbarity, and murder, and the exercise of all the wicked passions of the evil heart of man. The ravages and the wars which have been going on for centuries, for the purpose of procuring slaves; and the consequent death of millions of human beings, are all to be attributed to the upholding of Slavery. The heart-rending sufferings on the voyages from the shores of Africa to the countries where Slavery prevails, have been often vividly depicted, though these descriptions are far below the reality; and these miseries still continue, the certain effects of such wickedness. May the Lord Almighty, in his infinite power and love, be pleased to hasten the day when they shall cease to exist.

In contemplating these wide-spread calamities, we rejoice with gratitude to the Author of every good, to be able to say that, with *very* little exception, Slavery is abolished by law throughout the colonies and dependencies of the British empire.—Other European nations, however, possess colonies in which this crime has long existed. It is estimated that there are about three hundred and fifty thousand slaves in the colonies of France, and Holland, and Denmark. We observe, with sincere satisfaction, that the subject of Slavery is claiming the increased attention, both of the governments and the people of those countries. Spain still holds hundreds of thousands of Africans in cruel unmitigated bondage in her colonies of Cuba and Porto Rico, and carries on a dreadful slave-trade to the African shores, to supply the places of thousands, who annually die under the cruelties of Slavery. It is estimated that in the extensive and fertile empire of Brazil, where the slave-trade still rages to a fearful extent, there are upwards of two millions of slaves.

In the United States of North America, within the Federal Government, which professes to be founded on the principles of equality, liberty, and justice, more than two millions and a half of slaves are held as property by their fellow-men. In addition to this, an extensive slave-trade is carried on from one part of the Union to the other. Tens of thousands of men, women, and children, sometimes in families, at others, by the forced and cruel separation of the tenderest ties of nature, are annually sold as merchandise, and sent from the old States, where they are reared for sale in large numbers, and where the soil has been exhausted by slave labor, to the more newly-settled States in the Southwest; there to continue subjected to the wretchedness and the miseries of Slavery. What an outrage to all law, moral and divine!

The same system extensively prevails in many of the States on the southern shores of the Mediterranean, and in Egypt, with the inseparable appendages of cruelty and tyranny. But what can those who call themselves Christians, say to Mahometans, when they have not cleared themselves of the sin? If, on the other hand, they had wholly delivered themselves of this evil, what could they not say, and that with powerful effect, to those States, and to other parts of the world where man is held in degrading bondage by his fellow-man?

This review comprehends a very brief notice of the sufferings of six millions of our brethren, exclusive of the countless thousands who annually die, either at the period of their capture, on their way to the coast, on their passage across the Atlantic, or on their arrival at the destined port. And let it be ever remembered that these miseries are inflicted upon men who are the innocent victims of such injustice.

So long as Slavery exists, there is no reasonable ground to expect but that the slave-trade will in one form or another also continue to exist. Armed vessels, to which we as a religious body can give no countenance whatever, have for thirty years been fitted out at an enormous expenditure of money, and the loss of the lives of multitudes thus employed. But the slave-trader pursues his course to as great an extent as when these measures were first attempted, and that in defiance of the efforts of Governments, and in utter disregard of humanity and justice.

We therefore feel ourselves engaged, in the love of Christ our Saviour, to call upon all men everywhere, and especially upon those who profess to believe in Him, to do what is in their power, in the spirit of the Gospel, to promote the utter and immediate extinction of Slavery; to consider what it is their duty to do, as in the Divine sight, to set the oppressed free, and to avail themselves of every suitable opportunity to plead their cause with those in authority. The iniquity of this practice has of later years been much more clearly and fully exposed; and in proportion to the light bestowed on the extent and the enormity of any sin will be our guilt, if we neglect to make use of this light.

We respectfully appeal to the Rulers, and to all in authority, in those nations which sanction Slavery; and we entreat them to use the influence entrusted to them by effecting the speedy adoption of those measures which would completely accomplish the object in view. We would remind the rulers of the responsibilities attached to them by the high stations which they hold in society. As they dare to do right, it will be much easier to accomplish the work than they may at present think. In this labor of love, of justice, and of mercy, they may ask for the blessing of God upon their efforts, and humbly trust that He will not withhold it.

We further entreat the intelligent and the humane everywhere; all, indeed, who love their fellow-men, to apply themselves to a patient, full, and impartial examination of the real character and extent of Slavery,—to give themselves up to feeling and to pity, for the unhappy and innocent sufferers under this system of iniquity.

We earnestly beseech those to whom such an appeal more immediately applies, not to be influenced by prejudice against any of their fellow-men on account of the color of their skin. All the unrighteous distinction, which is the result of this prejudice, tends to alienate that feeling of brotherhood which ought to prevail throughout the whole family of man. In those countries where it is cherished, it forms one of the greatest barriers to the abolition of Slavery, and the removal of its injurious consequences. And we believe it to be contrary to the will of God, to deprive any one, on account of a difference of color from ourselves, of the entire and free enjoyment of all the civil and social rights and privileges of man.

All men may exercise an influence for good, if they act uprightly. We therefore invite our brethren, in our own country and elsewhere, to take a part in diffusing just and correct views of Slavery and the Slave-trade, and of the dreadful evils inseparable from them; they may thus essentially serve the cause of the suffering and the oppressed. It is as the community at large in any country are brought to act from conviction upon the eternal principles of righteousness, that the governments of such countries are strengthened to enact and to carry out wise legislative measures for the removal of national sins, and the increase of the true happiness of man.

We fervently desire that every one who labors in this cause of justice and mercy may be concerned and strengthened to act in the spirit of love, with a sound mind, in Christian firmness, in the fear of God, and in humble, continual dependence on his blessing.

Our hearts turn with pity and with sorrow to the Slaveholders. Such are too generally and too mournfully the demoralizing effects of Slavery and the slave-trade on those who are involved in this system of unrighteousness, that their consciences become seared, and their hearts hardened by a continual familiarity with the circumstances by which they are surrounded. But we remember that the Slaveholders also are our brethren. In some instances, they may have been introduced into their present situation by circumstances over which they had no control; in others, the mind may be more enlightened than it once was, to see the sin of Slavery; and then great must be the bitterness of their souls, when their consciences accuse them of living in continual violation of the law of God. If these pages should fall into the hands of a Slaveholder, we earnestly entreat him, in the love of the Gospel, to be willing that his eyes should be fully opened to see, and his heart to understand, his real position. May the Lord be pleased, by the light of his Holy Spirit, to show him the true character of Slavery and the Slave-trade, to bring home to his feelings and to his judgment the extent to which he is thus individually involved in these iniquities, and to give him strength utterly to clear himself from them.

May the Father of Mercies, in his boundless love and power, direct and bless every effort made to put an end to this iniquity. And may the day be hastened, when violence and oppression shall no more be heard within the borders of Africa,—when Slavery shall wholly disappear from the face of the earth.

Signed in and on behalf of the Yearly Meeting of the religious Society of Friends, held in London, by adjournments, from the 22d of the 5th month, to the 31st of the same, inclusive, 1844.

By GEORGE STACY,
Clerk to the Meeting this Year.

From the Tribune.

MEXICO AND TEXAS—IMPORTANT.

We have been permitted to copy the following extracts of a letter, received by a friend of ours here, from an English gentleman at present residing at the city of Mexico. It is dated on the 13th ultimo, and we give the writer's speculations for what they are worth. He "talks like a book," at all events, or in other words, seems to know what he is talking about. Here are the extracts:

As regards Texas, you have no doubt heard of the great preparations going on here for an overwhelming invasion of that country, by land as well as by sea. It is said that two steamers and two sailing vessels are expected momently at Vera Cruz from England, to reinforce the Mexican navy, and this I think very probable; for it would be quite in character with the Mexicans to get vessels first, and afterward find themselves unable to man them—at least efficiently. I do not know how they are making out in the matter of refitting and manning the two steamers now in your port; but if with no more success than they have heretofore met with in the harbors of this country, they must be doing badly at best. It is always well that Texas should be prepared for the worst; but my humble opinion is, that these fellows will come to blows with themselves, before they do with the hardy borderers of the "Lone Star" Republic. Still, should they attempt the invasion, I feel fully assured that the result will be most disgraceful to the Mexicans. The Texans, however, must *take care* of Galveston.

Santa Anna is having hard words with the Congress, and his friends say that his only way to carry on things properly is to have no Congress. This would lead one to suppose, naturally enough, that the great man is planning the overthrow of the actual Congress—an undertaking, I am inclined to believe, he will find, at this time, rather difficult and somewhat dangerous.

Three of the Ministers have recently been accused by the Congress of trickery—Bocanegra, as also the Minister of War and Trigueros. I call it *trickery*—one of them is accused, so the story goes, of *robbery*, and the charge is sustained by *positive proofs!* As these matters are carried on in secret session, the public is ignorant of the progress making in them.

Affairs with France, on account of the late executions of some of the followers of Santmanat *without any trial*—(sixteen of them were Frenchmen)—seem to have taken a turn which renders it far from improbable that a second war with that power will shortly ensue—some think it inevitable. Many desire it ardently *even* among the *Mexicans*; as all are persuaded, by certain expressions made use of by the French Minister in his last note to this Government, that it will be a war to overthrow the power of Santa Anna. So things go in this misnamed Republic. Yours, O. S.

THE TEXAS CONSPIRACY.

Foreign Relations.—The Richmond Enquirer learns from Washington that the Cabinet has been engaged in a serious consultation upon the course they should adopt. The advices from Texas, and especially from England, are said to show, in a manner not to be mistaken, the agency of England in stimulating Mexico to renew her war upon Texas. Santa Anna has secured the loan of four millions of dollars, in part through the facilities which she has extended. The troops for the invasion of Texas are in a state of organization—and it is said that the Mexican minister has writen by the last steamer to the Mexican admiral commanding the two Mexican steamships now in New-York, stating that if they were in condition, he must sail immediately for Vera Cruz, where they would be joined by another from England, with military stores and ammunition; and that if they were not in repair he must proceed immediately to Mexico with despatches. He therefore left in the cars on the 3d instant, for New Orleans. One of the steamers is repaired, and the other will be in about two weeks. One reason given for this haste is, that the expedition must be pressed, so as to accomplish the invasion before the Congress of the United States meets. We understand, says the Enquirer, that, in consequence of this state of things, of the interference of England—the facilities she has furnished, and the rapid movements of Mexico, a question has been presented to the Cabinet at Washington, what steps should they immediately adopt? Whether they should convene an extra session of Congress? Whether they should quietly permit the invasion of Texas, assisted too by the instrumentality of England, to proceed without the slightest interposition on our part? Whether they should remonstrate with Mexico against the course which she is pursuing, under the influence of the British Cabinet? Whether they should fold their arms and suffer the fields of Texas again to be drenched with the blood of her citizens, or whether they should interpose the shield of the United States? And whether they should call an extra session of Congress, to advise and regulate the action of the Executive power?

It is now said that the Cabinet has been much divided in this last proposition; and, finally, it is determined, for the present, to have no extra Congress. A messenger has, within a day or two, been despatched to Mexico, with a strong remonstrance upon the course she is pursuing.—*Id.*

Communications.

LETTER FROM JOHN JAY.

To the Editor of the Anti-Slavery Standard:

SIR:—In the Herald of Freedom for the 8th December last, the leading editorial article, entitled, "The Capture of the Emancipator," contains the following passage:

"John Jay, he (Mr. Joshua Leavitt) says was President of the Young Men's Society, which purchased the paper, and such men as R. G. Williams, &c. were members. I can only say the purchase shows them not to be such men, as I took them to be. There was a John Jay in this country once, who would not have done it: but great names don't make *facts* great, and it don't show the Committee to be owners," &c. &c.

In other articles relating to the transfer of the Emancipator to the New-York Anti-Slavery Society, my name has been mentioned in such a way as to leave the impression, that I had acted a base, contemptible, and wicked part; that I had voluntarily assented to, and abetted the appropriation of stolen property, and had dishonestly refused to make restoration to the proper owners, when it was demanded, and had therein assumed and retained the character of a thief and a swindler.

As I am not conscious of ever having been guilty of an act of this nature, and as in this particular matter, I am satisfied, not only that my motives were pure, but that my conduct was proper, I think it right to state, as I am fortunately able to do, with accuracy, the particulars of my connection with the transfer of the paper.

In September, 1839, I was elected to fill the office of President of the New-York Anti-Slavery Society, for the year ending May, 1840; and I accepted the appointment, because it had been already made, and the term was a short one; and this I stated in my reply, expressing also the hope that the next year, their choice might fall upon one, whose age and reputation were more commensurate with the dignity and importance of the office. When re-elected the ensuing year, I declined, for these reasons, and my connection with the Society, as one of its officers, virtually ceased after that period, and I know nothing of its subsequent doings. From a copy of the proceedings in relation to the transfer of the Emancipator, by the Executive Committee of the American Anti-Slavery Society, and other memoranda which I find among my papers, as well as from my own distinct recollections, I can give a brief history of the transaction as far as we were concerned. The other officers of the Society elected at the same time with myself, were these: *Vice Presidents*—Anthony Lane, James S. Gibbons, A. C. Wilcox. *Corresponding Secretary*—A. Libolt. *Recording Secretary*—C. B. Hatch. *Treasurer*—L. W. Gilbert. *Executive Committee*—Charles B. Ray, H. D. Sharpe, Horrace Dresser, Martin R. Berry, Theodore McNamee, R. G. Williams, James E. H. Wallin. In April, 1840, the following paper was submitted to our Board, by the American Society:

"At a regular meeting of the Executive Committee of the American Anti-Slavery Society, April 16th, 1840, the following preamble and resolution were adopted:

Whereas, The financial condition of the Society does not permit the continuance of the Emancipator in the hands of the Committee, or to reimburse the subscribers who have paid in advance, and as it is desirable that the paper should be continued in this City,

Resolved, That the publishing Agent be authorized to sell the Subscription Books of the Emancipator, to the Executive Committee of the City Anti-Slavery Society, including the arrears due from subscribers, provided they will supply those who have paid in advance, amounting to about $1000, and will publish the paper at least a year under the charge of the present Editor.

(Copy from the Records.)

Attest (signed) JOSHUA LEAVITT, *Rec. Sec'y.*

The matter was referred with power to a sub-committee, of which I was Chairman, and the other members were Messrs. Libolt, Lane, Williams, and McNamee.

This Committee had three several meetings upon the subject; took the counsel of trustworthy friends, conferred with the Parent Society, and acted as any other honorable men would have acted under similar circumstances. They did not jump to a conclusion, nor accept the proposition hastily, but calmly discussed the matter in its various bearings, to determine whether duty required them to attempt the charge of the paper, and whether their means would enable them to sustain it. When the result of their deliberations supplied them with an affirmative answer to both of these questions, they unhesitatingly accepted the transfer of the Emancipator, on the terms proposed.

Whatever difference of opinion may exist in regard to the authority of the National Committee, or the propriety of the course pursued by the New-York Society, there ought to be no difference of opinion in regard to the *motives* of either party, unless proof can be adduced that they acted with dishonest intent. For my own part, I believe that those with whom I was associated were governed by the single desire to do what they thought their duty; and in an "Address to Abolitionists," which, at the request of the Society, I soon afterwards prepared, I did not hesitate to declare that "the proposition (in reference to the Emancipator) was accepted with no other motive than the advancement of the Abolition cause." Had I believed that the National Committee were acting in bad faith toward the American Society, or that any members of the City Committee were in league with them to perpetrate a fraud, instead of lending countenance to their proceedings, I should most certainly have endeavored to shield the Society over which I presided from such wicked machinations. The characters of individuals are not always a guarantee for the correctness of their course; but they are frequently the surest test by which we can judge of their motives; and whoever may believe that the individuals composing the National Committee by whom the Emancipator was transferred,—Arthur Tappan, James G. Birney, S. S. Josselyn, Joshua Leavitt, Lewis Tappan, and others of equally approved integrity—acted in that matter with fraudulent intent, *I believe it not*; but I do believe that personal feeling, and individual prejudice, has been allowed to supply the want of proof with those who would charge with hypocrisy and treachery before the world, some of the purest and most upright men with whom our country is blessed, and by whom the cause of Abolition, now so strong and mighty, was nurtured in its infancy.

But whether the National Committee had an absolute power to dispose of the Emancipator or not, without the consent of the Society, the New-York Society had certainly a right to receive it, and hold it, until the Parent body disapproved of the act; and if they had promptly re-assigned it, when it was demanded, I presume that not even those who disapproved of the original transfer, would have thought it becoming or right to charge them, as has frequently been done, with being "*the receivers of stolen property.*" I come, then, to consider the request of the American Society for a re-assignment of the paper.

During their sittings in New-York, in May, 1840, I was waited upon at my office, by a committee of gentlemen consisting of Ellis Gray Loring, Esquire, of Boston, Mr. Earle, of Philadelphia, and others whose names I do not now remember. They informed me that they had been deputed to confer with the Board of Managers of the City Society, respecting the Emancipator, and asked me to convene the members for the purpose. With this request I immediately complied. Notices were issued, messengers dispatched without delay, and in a very short time the Board assembled, the Committee met them, and the Conference was held.

These gentlemen plainly intimated to the Board their belief, that the Executive Committee had acted fraudulently in transferring the Emancipator, and that the City Society had become parties to the fraud by accepting the transfer. They urged upon the Board, and supported the position with strong legal argument, that the Executive Committee had no authority to dispose of the paper without the consent of the Society. That no matter with whom, or by what funds, or in what way soever, the Emancipator originated, it had become the property of the Executive Committee, and therefore the property of the Society by whom they were appointed, and whom they represented; and that even if they had the *legal* right to assign it to whom they pleased, they had no moral right to do so without the sanction of the body to whom it actually belonged; and they, therefore, asked its re-transfer, on the ground that the Society had in its corporate capacity, disapproved of the act, and demanded that it should be annulled.

The gentlemen, after expressing at some length their own views, and those of the Society by whom they had been deputed, withdrew; and the Managers having discussed the matter among themselves, and decided what course it was their duty to pursue, appointed a committee to draft a reply to the application of the American Society, embodying the reasons which compelled them to decline it. As Chairman of that Committee, I drew the reply, and I have frequently endeavored to obtain a copy of it. It was drafted in haste, copied by different hands, and the original manuscript was lost. It was sent the same day, to the American Society, and read to them by their Secretary.

I took it for granted that it would be published with their proceedings, as constituting a part, and by no means an unimportant part, of the transaction; but not even the substance of it was mentioned in their printed journal, and probably very few of those who have abused the City Society and their President, have ever heard the grounds on which the Board of Managers, at that time, declined to re-assign the paper.

As far as my recollection serves me, the Managers briefly but strongly expressed their conviction of the integrity of the gentlemen by whom the transfer to them had been made, and after noticing the arguments on which the re-transfer was demanded, to wit: that when the Emancipator became the property of the Committee, it became the property of the Society, and could not be disposed of without their consent, they said that if this position was correct, *they had no right to re-transfer it*; because by the transfer to them, it had legally become the property of the New-York City Society, whom they represented. But they further said that, at the approaching Annual Meeting of the New-York City Society, they would submit to them the request of the American Society, and their reasoning in support of it—as according to that reasoning, it was only by the City Society in its corporate capacity, that a re-transfer could be rightfully made.

Now, I ask if in that reply, there was aught dishonorable, or dishonest, and whether or not the reasons given commend themselves to the judgment of those who were disappointed with our decision. I think it would be hard to find in it the slightest evidence of fraudulent intent, to justify the hard words and bitter denunciations, which have been heaped upon the Managers.

Of the subsequent conduct of the City Society, I know nothing. My connection with the Society having ceased, as I have already stated, and for none of their further proceedings am I responsible.

From my knowledge of most of the Managers, with whom I was associated, I do not believe they would have intentionally done anything unfair or dishonest. Like all other men, they were fallible, and may have committed an error in judgment. The better to determine the matter, I hope that a true statement of their subsequent proceedings may be given to the public to correct the misrepresentations that have been made,—misrepresentations such as must ever occur, when men attempt to reason, without a knowledge of the facts by which alone their arguments can be sustained; and I respectfully submit to those who have for nearly four years, made the transfer of the Emancipator, a subject for angry declamations, and the stalking-horse, for the blackest charges of turpitude and villany against some of the oldest and firmest friends of the holy cause, which once united those, who are now sundered by sectional divisions, and party spirit, and petty jealousy, whether it would not be better to cease giving to the foes of abolition such cause for sneer and mockery, and devote their united energies to the great work of regenerating our slave-cursed country, the blackness of whose turpitude grows darker with its each rising sun, and of freeing the millions of our countrymen, who yet languish in chains and wretchedness.

If an act of clear dishonesty has been committed by any one individual, let it be known and proved beyond a doubt, and its odium will stick to the perpetrator without need of the story being repeated a dozen times, year by year.

But if, as I sincerely believe, no dishonesty has been committed, however much the past may be regretted, let it sleep in oblivion, and let us strive together in harmony, not compromising principle, but exercising charity as regards motives; and our moral influence, emanating from various sources, but concentrating ten thousand rays of light upon the one spot that blackens half our country, will be far greater than it now is, when almost every Anti-Slavery print, contains side by side a curse upon slavery, and an anathema against some, who, according to their own views of duty, or expediency, are earnestly laboring for its abolition.

Our cause is one. The overthrow of oppression, the establishment of right, the elevation of our down-trodden brethren, and while we have to contend with obstacles on every side, and to overthrow the defences of Slavery, reared by the State on the one hand, and the Church on the other, let us not waste our strength in quarrelling among ourselves. As, from our vast numbers, and the great diversity of opinion which exists among us, upon many questions of expediency, there can be no longer entire unity of action, let there be at least unity of purpose and Christian harmony, and then the diversity of views entertained by Abolitionists, instead of betokening their weakness, will prove their devotion, and bear evidence of their strength.

It is scarcely necessary to add, that in these remarks, I would not be thought guilty of the act I am deprecating; and that I intend no reference to any particular individuals. I give utterance to them in the earnest hope that they may be heartily responded to, by all true Abolitionists, and thus tend to the attainment of greater harmony of feeling and greater concentration of influence.

For the purpose of sustaining the foregoing particulars of the conduct of the New-York Society, in reference to the Emancipator during the time that I had the honor to preside over its deliberations, and also of procuring a true statement of its subsequent proceedings in reference to the matter, I shall submit this letter to Mr. Williams and other of my former co-managers, and forward it to you, with such appendix as they may think proper to make to it.

I have the honor to be, Sir,
With great regard, and very truly,
Your friend and servant,
JOHN JAY.

NEW-YORK, January, 1844.

The undersigned, members of the Executive Committee of the New-York City Anti-Slavery Society, in 1840, and 1841, at the request of Mr. Jay, cheerfully make the following statement respecting their connection with the Emancipator:

In the first place, we endorse fully his representations as to the circumstances under which that paper came into the hands of the Executive Committee of the New-York City Anti-Slavery Society, and as to the motives which governed that Committee throughout all their transactions in regard to it. Their object, and only object, was the advancement of the best interest of the Anti-Slavery cause. Subsequent developments convinced them, that under those circumstances, the course they pursued was best calculated to secure that result, and as yet they have seen no good reason for changing that opinion.

In the winter of 1839–'40, the Executive Committee of the American Society became much embarrassed in their operations, and were unable longer to continue the publication of the Emancipator. To avoid, if possible, its suspension, they voluntarily offered the subscription list to the Executive Committee of the New-York City Anti-Slavery Society, on condition that its publication should be continued one year in this city, under the charge of Mr. Leavitt, who was then its editor. Believing that it was an important and efficient auxiliary to the cause, that its discontinuance, or removal from this city at that period would be detrimental, the Executive Committee of the City Society accepted the proposition, and immediately closed a contract with Messrs. Piercy & Reed for its publication. This arrangement gave them the entire control of the subscription list for one year. It was not then in the power of our Committee, to comply with the demand of Messrs. Loring, Earle, and others, alluded to by Mr. Jay, even had they been so disposed.

At the expiration of the contract with Messrs. Piercy & Reed, it appeared that the receipts from subscribers had not been sufficient to pay for paper and printing, to say nothing of the editor's salary, office rent, &c. The circulation of the Emancipator was limited, owing to the large number of local papers which had been established in nearly all the free States, devoted to the same object. Under these circumstances, the Committee were unwilling to incur further liabilities for its publication. They were, however, still desirous that the paper should be continued in this city, under the charge of Mr. Leavitt; and as he intimated a willingness (rather than that it should be discontinued) to undertake its publication on his own responsibility, the Committee offered to sell him the subscription list on the same terms on which they received it from the Executive Committee of the Parent Society, viz: That it should be published in this city under his supervision one year, retain its present size, mechanical execution, and anti-slavery character. This proposition was accepted, the subscription list transferred to Mr. Leavitt, and the conditions on his part strictly fulfilled, though not (as we know) without considerable sacrifice to himself and family.

Such is a brief history of our connection with the Emancipator. We leave it to the Society in whose behalf we acted, and to the impartial friends of the cause we labored to promote, to say whether we acted wisely. We *know* that we acted with the best intentions, as did those who acted with us. And so far as we can learn, those only who desired to get possession of the Emancipator for the purpose of changing its editor, and devoting it in part to the discussion of questions foreign to the Anti-Slavery cause, have questioned the wisdom of our course, or the justness of our measures.

After the explanations which have been publicly made in regard to this transaction, we desire to have no controversy with those who are still inclined to impeach our motives, or the motives, of those well-tried and faithful men, who have perilled their lives and fortunes in the holy cause of human rights, and who composed the Executive Committee of the American Anti-Slavery Society, prior to May, 1840. The facts are before the public, and we are quite willing to abide the decision.

After Mr. Jay's term of office expired, Rev. Duncan Dunbar was elected President of the Society, and was generally present at the meetings of the Executive Committee while the Emancipator was under their control. Those who know him, will be slow to believe that he would, for a moment, sanction any transaction by the Committee, or the Society, over which he presided with dignity and honor, which was conceived in fraud, or which should tend in the least to injustice.

We make this explanation, hoping that it, with Mr. Jay's communication, will be satisfactory to all who may have entertained doubts as to the propriety or wisdom of our course respecting the Emancipator, and put an end to the controversy on that subject.

We respectfully request that those papers which have given currency to any charges against us on this subject, will give this an early insertion in their columns.

ANTHONY LANE,	R. G. WILLIAMS,
ALBERT O. WILLCOX,	THOMAS F. FIELD,
WM. B. HUMBERT,	W. SHOTWELL.

Dated New-York, June, 1844.

LETTER FROM WM. W. BROWN—A METHODIST DEACON'S PRAYER.

A letter from our friend Brown, recently received, gives some account of the meetings he has been holding in Ohio. He relates the following incident:

* * * * A few evenings since, at one of my meetings, after the audience had assembled, a deacon of the Methodist Church arose, and asked if I wanted the meeting opened with prayer. I answered, that if there were any one in the house that felt himself called upon to pray, that an opportunity was then offered. The deacon then said, "Let us pray;" and he prayed as follows: "Lord! thou knowest that we depend upon thy aid. Without thy aid we can do nothing. Lord! we look to thee to aid us in selecting good rulers. Lord! let us have men that will rule over us with fear; let us have good rulers. Whatever thy servant, that is going to address us, may say, let it be said in love; let it be truth; give us the truth, let it out where it will. But Lord! let nothing be said that will give dissatisfaction. Lord! let nothing be said that will hurt any one's feelings. Lord! may he say nothing about political parties. Lord! thou knowest that some of the Abolition lecturers do say hard things about our Southern brethren. Lord! thou knowest that some of them have attempted to villify Mr. Clay, and slander him by saying that he is a duellist, and calling him hard names. Lord! let nothing of the kind be said this evening. Lord! thou knowest that Mr. Clay is a good man, and if we do not elect him, we will get a worse one. Thou knowest that the Abolitionists are trying to keep out Mr. Clay, but let them not do it. Now, Lord! take charge of thy servant that is going to speak, and let him present nothing but the truth, and let him say nothing about politics, and the glory shall be thine forever, Amen!"

I could scarcely keep from laughing out several times during the time that the deacon was praying. When he had concluded, I took the stand and commenced. My text was, the Farmer of Ashland. As you know, I am not a politician, but I was compelled that evening to go into politics matters, or at least the merits and demerits of the two great political parties, and I occasionally looked at the deacon. I was told after the meeting that I had handled the hero of Ashland too roughly. At the close of the meeting, I called on the deacon to pray; but said he, "No, I thank you; I would rather you would get some one else." I do not make it a practice to call upon any one to pray in meeting, but I could not help calling upon the deacon.

Yours, in the cause of the slave,
WM. W. BROWN.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 26, 1844.

Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

CLAY AND TEXAS.

It is a noteworthy commentary on Mr. Clay's attitude in relation to Texas, that it is a disputed question, not only among Abolitionists, but among members of his own party at the South, and between the two parties at the North, what that attitude really is. The importance of the question is admitted by all, and it being necessary to submit to the divided public sentiment on the one hand and the other, so far as to make Annexation, and non-Annexation, the rallying cries in the Presidential canvass, it became also necessary that the position of the candidate of each party should be distinctly defined. Mr. Van Buren's usual non-committal policy failed him in this exigency, and his party nominated a man who unequivocally avowed himself ready, at all hazards, to accomplish the wicked purpose they had in view. Mr. Clay's first Raleigh letter was thought—except by a few who, as unreasonable as Thomas, needed the strongest evidence to convince them of the truth of a miracle—to avow as distinctly his opposition to this favorite Southern measure. Even Abolitionists, from whom better things were to have been expected, were unable to see that his meaning and Mr. Van Buren's, so far as either could be ascertained, were not essentially different, for both avowed themselves opposed to *immediate* annexation, though the latter failed to gild sufficiently the pill which was impliedly offered, but was beaten at his own game by the former gentleman. Could the South have been wise enough to have remained quiet, and satisfied with the comfortable position of affairs in which the Raleigh letter placed them, and wise enough to have believed what Mr. Clay *meant* without a more explicit avowal of his sentiments, while the North should have been left to believe what he *said*, the Whig party would have been saved a deal of trouble in proving, in spite of logic, that a thing can be and cannot be at the same time, and have put off the day of their detection till after the election. But, *Diis aliter visum*—the *South* ordered it otherwise—and the Whigs, and especially those hybrids, the Whig Abolitionists, find themselves at their wit's ends to reconcile their past declarations with the better authority of Mr. Clay's own more recent words. They would be, one would think, discouraged at such a task, with so much evidence before them, and have good right to complain, as they do in somewhat of a bothered and whining tone, when the Democrats laugh at the frequent letters which Mr. Clay writes,—even to answering the editorials of country newspapers—in his anxiety to be understood now, that such laughter is very cruel and unfair, considering that these letters are all called for by the accusations of his opponents.

The Democrats, if they are devils, deserve at least the credit of not pretending to be saints. There is no necessity for Mr. Polk's writing either South or North to show that his position is just what it was six months ago, or to explain anything then said. Everybody knows exactly where he is.

On the first page of to-day's paper will be found a letter from Sumner Stebbins, which I republish at his request. The letter is a very good letter for a political one; but there are two or three things in it which seem to me worthy of notice: 1st. He takes the ground to which he has been driven by Mr. Clay's recent letters, and advocates his election, not for what he is, but for what he is not, and not as an Abolitionist, but as a Whig. 2d. He misrepresents Mr. Clay's present position.

Dr. Stebbins sees very plainly that he cannot advocate Mr. Clay's election because of his opposition to Annexation on anti-slavery ground, and in asserting this, he of course can make no appeal to Abolitionists as such, for their assistance. The question of Annexation or non-Annexation may be a very important one, when considered alone in connection with the prospect of a war with Mexico—the assumption of a heavy national debt—or the expediency of extending our boundaries. These are very proper party questions, and may be of very great importance in themselves considered, or in connection with our various foreign and domestic relations. But to an Abolitionist, who considers the subject of Slavery as one of paramount importance, and who believes all other questions

incidental benefit. Would he, if be be a total-abstinence man, and believes intemperance is to be done away with by moral suasion alone, join his neighbors in legal prosecutions, because his end might possibly thereby be answered, even though those neighbors had no such end in view? Would he, in other words, join others in doing a thing which in them he should consider wrong, and would be positively so in him, should not a certain end be brought about which they neither aimed at nor expected? He knows that Henry Clay,—"the embodiment of Whig principles"—has declared in his last letter,—which may be found in to-day's paper—that he is opposed to any scheme of Emancipation, *gradual* or *immediate*—that what the law makes property, *is* property—that we have no right to interfere even with the existence of Slavery in the national domain—and that he grossly insulted the man who presented a respectful petition for the emancipation of the fifty human beings over whom he has exclusive control, and whom he has robbed all their lives long of the fruits of their toil, and made the devilish boast that these men and women were "fat and sleek," as if they had been so many Durham cattle, or Berkshire swine, in extraordinary condition. He knows, moreover, that Mr. Clay has declared that the question of Slavery has nothing to do with the question of Annexation, and that under certain contingencies he should be glad to see the latter. Now will he, *as an Abolitionist*, advocate the election of such a man to the highest office in the State, under the plea, that if certain things shall turn out as he hopes they may, that it shall also happen that in a certain case, the extension of Slavery may be prevented? The Doctor, it seems to me, takes the course he does, because he believes that a war with Mexico, &c. are the paramount questions, and that these being prevented by Mr. Clay's election—the secondary cause of Emancipation will also receive perhaps a certain incidental impulse, or rather not be retarded in a certain way. He goes for Clay because he *is not* an Annexationist, and not because he is an Emancipationist. He will vote for him as a Whig, not as an Abolitionist. God help the slave when his only human dependence is on the Whig party!

But after all, it is assumed all along what has yet to be proved—namely, that such a state of things is to be created by the election of Mr. Clay, out of which is to grow this incidental good to the slaves' cause. This is by no means certain. Dr. Stebbins, in his five propositions entirely misrepresents Mr. Clay's present position, inasmuch as he conveys the idea, by the phraseology he makes use of, that that gentleman opposes Annexation because it *cannot* be done "without loss of national character,"—"without the hazard of foreign war,"—nor "with the general concurrence of the nation,"—"without any danger to the integrity of the Union,"—and "without giving an unreasonable price for Texas." Doctor! is there no difference between a positive and a negative? When and where has Mr. Clay ever said that Texas *cannot* be annexed without involving us in these calamities? The most he has ever said has the prefix of the almighty *if*, which leaves a hole large enough, not only for Mr. Clay, but "the universal Whig party" to creep out of. In his letter of July 27th, he refuses distinctly to say what will be the course of his administration in relation to this subject, but leaves it to be determined by circumstances. He adds: "I have, however, *no hesitation* in saying, that *far from having any personal objection* to the annexation of Texas, I should be *glad to see it*, without war, without dishonor, with the common consent of the Union, and upon just and fair terms." Is this saying it *cannot* be done except at such sacrifices, and therefore he is opposed to it? I trow not, or I do not understand very plain language. If any inconsistency can be found between this and his first letter, you must reconcile it as you best can. I shall take the *last* of his proclamations as well as I can keep the run of them.

Here, then, is the position of the Abolitionist who votes for Henry Clay for President of the United States. Putting aside the question of supporting a pro-slavery Constitution, he gives his influence and his vote for a party which has never done anything for the Anti-Slavery cause but that which the mere circumstance of its position has compelled it to do, and has always shown itself as ready as its antagonist to sacrifice the cause to its own lust of power. He supports a party, which, in the present campaign has declared, through its great leaders, that it will support Slavery in its Constitutional limits, and will seek no change of those limits; and he elevates to the head of the people the man who, in proof of his allegiance to the "Peculiar Institution," has declared his readiness to deny, even should his party demand it, the poor boon to the Abolitionists of Emancipation in the domain belonging to the whole people, and has refused to do common justice to the poor in his own house; and has declared that he should be more than willing—even glad, to see the act consummated—if it can be done without certain contingencies—which one portion of the people deprecates as the certain perpetuation of the infernal system of Slavery, and the rest seek for it for the same reason; and even granting that this was the most important point, have we any assurance that such a compromise may not be made whereby Texas shall be admitted without a war with Mexico, and so the *national honor*—God save the mark! be saved;—the public debt be funded, or in in some other way conveniently disposed of;—and the "common consent" of the Southern nation obtained, and the vassal North petted or bullied into silence as she always has been? Who has forgotten the Missouri compromise? and who can flatter himself that should there be another Hartford Convention called within a twelve-month, of the leaders of the people, that it would be one whit truer to the interests of the North, than its villified predecessor?—or who supposes even that there is enough of the old spirit of Liberty left to second the only act which the North ever did that she was ashamed of, and the only one for which she deserves any praise?

But after all, what if Henry Clay should be elected, and the Annexation of Texas should thereby be prevented, and the extension and the perpetuation of slavery, to a degree, be guarded against; what, if we believe that the "leopard can change its spots"—that the Southern man who has no Northern principles, but whose whole life has been one of devotion to Southern interests, will really use the influence and the power of his name and station to defeat a measure on which we know the South has staked her existence, rather than endeavor to effect it, so that the act may redound to his own glory, and only to the dissatisfaction of but a few Northern fanatics; what if all this should be, and we know that this certain measure of a great evil should be prevented; shall we, therefore, vote for Henry Clay and the Whig party? Our principles demand of us allegiance to the cause of the slave as a whole, and not in a part only,—to the abolition of chattel slavery we have pledged our efforts, not to the possible prevention of it in a certain district of country. How, then, can we vote for that man, and that party whom we know are the uncompromising foes of true Liberty, and who will give no helping hand to our cause except by accident, as in the case before us? On one point, at least, we need no long-drawn arguments, no ingenious sophisms, no cunning misrepresentations, to teach us our duty; that whatever may be the temptation, whatever seeming good we may hope to achieve, this is very clear,—that if we would help the slave, it shall be by keeping strictly to the narrow path of right, which Anti-Slavery has marked out for us, certain that in doing this we are doing that which shall result in good, and not leaving the good we would do to the accident of a doubtful contingency. Better even that Texas should be annexed, so that we do our duty, than that failing in that, we shall prevent Annexation, and lose the only power which is ours, and the hope of the slave,—a stern, unyielding, uncompromising adherence to the Right, and faith therein, which shall in the end overcome all obstacles, and bring the triumph of our cause, though we may see not how.—C.

THE CONVENTION AND FAIR AT MILFORD.

One of the most successful Anti-Slavery Conventions that it was ever my good fortune to attend, was held in Milford, Massachusetts, on Saturday and Sunday, the 14th and 15th instant. I arrived on the ground, in company with Messrs. Garrison and Jackson, just as the bell was summoning the people to the meeting on the morning of Saturday. The streets of the village showed signs of an unusual bustle, and it was plain that the occasion excited an interest not always aroused by a meeting of Abolitionists. The meeting was held, during the first day, in the Orthodox Meeting-house, the largest in the town, which was entirely filled in the morning and afternoon, and crowded to its fullest extent in the evening. Francis Jackson was called to the Chair, and Cyrus M. Burleigh appointed Secretary. The general subject of Slavery, and the duties of Abolitionists, first occupied our attention, and was set forth in its broad extent, by Messrs. Garrison, Lunsford Lane, Burleigh, and others. In the evening, the pro-slavery character of the Constitution of the United States was brought up in a resolution pronouncing it to be the duty of Abolitionists to refuse to sustain it, and reiterating the position of the American Society, and of the New-England Convention, of "No Union with Slaveholders!" I gave my views on the subject at some length, after which Mr. Kelly, of Milford, replied on the grounds assumed by the Third Party. Mr. Garrison concluded the discussion with an able exposition of the topic.

During the day a Fair was held by the ladies of Milford, in aid of the Massachusetts Society, the support of the Liberator, and kindred objects. This was held in the hall of the Academy, while in the room below a plentiful refection was furnished forth. The fair was highly honorable to the zeal, the industry, and the taste of the Anti-Slavery women of Milford and vicinity, and its results were beyond their expectations,—though the exact amount had not been ascertained when we came away. It was thronged with purchasers and spectators, and formed a beautiful and gratifying scene, apart from the interest of the noble purpose, and generous labors which created it. The Anti-Slavery women of Massachusetts do not need the encouragement of success to stimulate them in their disinterested efforts for the deliverance of their enslaved countrymen; but they cannot help being gratified and encouraged by it. Their success in this instance seemed to have produced its proper effect of confirming their zeal and renewing their determination to devote themselves afresh to their generous task.

The meeting was held during the day, on Sunday, in a beautiful grove near the village. The day was warm and dry, and the weather delightful. The people poured in from the country round about in all sorts of vehicles, and on foot. Rough seats were provided for the audience, and one open carriage furnished an excellent platform for the speakers, while another served for a gallery for our excellent Anti-Slavery Choir. The numbers collected would have been estimated by any of the political parties, had they belonged to them, at from two to three thousand;—there were, probably, from twelve to fifteen hundred. The Constitutional question came up first, and the negative was taken by Mr. Trumbull, of Upton. Then it was laid upon the table.

The question of the Church and Clergy was taken up, and fully discussed during the day, by Messrs. Garrison, Burleigh, Lane, B. H. Davis, Ballou, Quincy, and others. The true nature of the Anti-Slavery platform was set forth, which asks of no man to abandon his opinions or pretensions, civil or religious, as a condition of admission upon it, but only that he apply and use them faithfully for the abolition of Slavery. The claims of the American Church and Clergy were compared with their action or inaction with regard to the giant sin of the land, and where they were found to refuse to treat the sin of slaveholding, or its perpetrators or abettors as they do all other sins and sinners, their hypocrisy and wickedness was denounced and proved out of their own mouths. These resolutions passed without a dissenting voice.

In the evening the meeting was held in the Universalist Meeting-house, the minister of which, the Reverend Benjamin H. Davis, was with us, in the flesh and in the spirit, during the whole meeting. It is said, that when some objection was made to the grant of his church for this occasion, he stated that if the Abolitionists were not allowed to use it, *he* would never enter it again. He dispensed with his religious services during the day, and, with his society, offered to God with us the acceptable service of earnest endeavor to deliver his children from degradation and misery. The question of "No Union with Slaveholders," and the merits, setting aside for the time the question of acting under the existing slaveholding Constitution, of the Presidential candidates of the Whig, the Democratic, and the Third Parties, were fully discussed by Mr. Garrison and myself. The resolutions passed with but one or two dissenting votes, in a very full meeting. We adjourned at a late hour, agreeing in opinion, that we had never attended a more satisfactory Anti-Slavery meeting. Its success was the more gratifying, as Milford is comparatively a new field of Anti-Slavery labor. It certainly should encourage us to expend more labor on towns which have been comparatively neglected in years gone by.

The hospitality of the Milford friends was extended in the kindest manner to the friends from other places. Mr. Garrison and I enjoyed that of the friends at Hopedale, which is about a mile and a half from the village of Milford. The local situation of this rising community is in a charming valley, surrounded by wooded hills. Their tasteful cottages are sprinkled over the grounds, in a manner which added to the beauty of the landscape. A beautiful stream puts in motion the machinery of their workshop, which is, as it should be, the most considerable building in the place. Several kinds of manufactures are carried on within it, and their printing is also done there. The farms appeared to be in a good condition, and to promise a plentiful harvest. A pretty school-house serves the community also for a chapel, a place of assembly for religious or other purposes. There seems to be no reasonable ground for doubting the ultimate success of this community, should it continue to be inspired by the high purposes, and conducted by the sound judgment, and good sense that has marked the Society at Hopedale thus far in its history. They are not a body of men who have retired from the world to escape from its toils and responsibilities. They do not delude themselves with the idea that their duties to their race are performed by adopting measures for obtaining a comfortable livelihood, and that this is the true mode of removing all the evils that are in the world. While they labor diligently in their vocation, they do not forget that their field is the world, and they are continually sending out an active influence for good all around them. This influence is already widely felt and is continually spreading. May continued and increasing success crown their labors in every sphere of their action! On Monday morning, we took an early leave of our kind hosts, and of the pleasant village of Milford, and returned home, with our hearts encouraged and strengthened by the success which had waited upon our expedition.—Q.

UTICA.

There is a rumor of a row at an Anti-Slavery meeting last week, at Utica. I know nothing of it except from a notice in the New-York Morning News, which speaks of it with the ribaldry with which the "privileged classes" always treat the Abolitionists. This print, which is the leader of the "young and fearless democracie" of New-York, is shocked almost to tears at any departure from the most courteous and gentlemanly bearing and language on the part of its political opponents, and sometimes even reads a lecture on good breeding to its own rougher coadjutors. It is, however, held to be no breach of Christian or gentlemanly bearing to treat the Abolitionists, and all that concerns them, with the utmost contempt.

EDWIN FUSSELL.

Dr. Fussell is an accredited agent of the American Anti-Slavery Society, and commences his labors this week in Central New-York. He is a warm and uncompromising friend of the slave's cause, and has proved his devotion by many and great sacrifices, particularly in Indiana, from which State he has been driven by pro-slavery mobocracy. We commend him to the hospitality, and ask for him the assistance, of the Abolitionists in that section of country where he is to spend the autumn months.

WM. W. BROWN.

The Liberty Herald, published at Warren, Ohio, mentions Brown's having been in that place, and that he delivered two "powerful lectures" in the Court-house. I am glad to hear of our friend's success, and commend him most heartily to all the Abolitionists of Ohio who may meet with him. He is a most efficient worker, and knows from personal experience whereof he affirms.

Our friend C. T. of P. whose letter was received some time since, but has been overlooked, will observe that all his objections have been more fully and distinctly urged by others, and that the publication of his letter, therefore, is unnecessary.

A subscriber sends me word that he does not wish any more numbers of our "infamous publication" sent him. A postscript to the letter announces the singular fact that the writer is a "WIG!"

GENERAL INTELLIGENCE.

Foreign.

LATER FROM EUROPE.

The Britannia arrived last week at Boston with London and Liverpool dates to the 4th instant. The following is all the news she brings:

The principal topic of discussion by the British press is the rumored intention of her Majesty to visit Ireland preparatory to an amnesty remitting O'Connell and his fellow prisoners the remaining portion of their imprisonment. Whether true or not, the mere rumor has created great excitement among all parties. The Conservatives profess to disbelieve that Ministers will make the Queen a party to such a proceeding, while the repeal organs, (says the European Times,) openly declare that an amnesty would neither be received as a favor, nor turn the Irish people from their purpose. The affairs of Morocco, and the possibility of a war between this country and France, have raised the hopes of the Repeal party; and it is one of the signs of the times, that several of their journals advert with evident satisfaction to the chances of a French invasion of Ireland. Another mode of obtaining Repeal, which appears to find favor with the Association, is a proposal to abstain from all exciseable articles, and particularly those of English growth or manufacture, as a certain means of affecting the revenue to so serious an extent, that the Government will be compelled to accede to their demands.—This resolution, however, has not been finally adopted, but Mr. Smith O'Brien has intimated that both Government and the people should contemplate such a determination as a probable contingency.

Mr. Daniel O'Connell, jr. at a recent meeting of the Repeal Association said, "I can state it to be the opinion of Mr. O'Connell that the association should take steps to get as many persons as possible, not being already pledged teetotallers, to take the abstinence pledge for a limited period—that is, until the repeal of the Union. Mr. O'Connell has consulted Father Mathew, who approves of the limited plan for those who will not take the pledge for life. Four of Mr. O'Connell's grandsons have already taken it in this shape; and Mr. Smith O'Brien, upon his return from the country, will probably shape a motion for an aggregate meeting at Clontarf, or some other suitable vicinity, to administer the Repeal total abstinence pledge.—*European Times.*

Dr. Shiel, of Ballyshannon has published a letter denying that Father Mathew has authorized any such proceeding as the above. Father Mathew has himself also contradicted this in the Dublin Monitor. He says:

"It is true that Mr. O'Connell condescended to ask whether I thought that Mr. Smith O'Brien's pledge would be injurious to the Total Abstinence Society? I answered, not in the least. This was all that passed on the subject. I had not the most distant idea of connecting my self with this movement. I do not administer the pledge for a limited period; and I do not consider Mr. Smith O'Brien a teetotaller. Teetotalism signifies the renunciation of alcoholic drinks for life, or, as it is in the Irish pledge, *go bragh*—forever."

The English Judges, in the case of Mr. O'Connell and the State prisoners, have confirmed the judgment given by the Irish Court of Queen's Bench.

The account of the capture and occupation of Mogadore, by the French, is the only piece of intelligence of importance received in the past week. The town and its batteries have been destroyed, and the island invested with a French garrison. A very considerable loss, however, was sustained by the assailants—much greater, as is usually the case, than that returned in the official account. It is impossible to predict what may be the final issue of this struggle, as the Emperor of Morocco is using every effort to make a successful resistance, and as there is a daily increase in the number of the Moors, who maintain the conflict with great spirit and impetuosity.

In Spain, and other parts of the Continent, the belief is general that the affairs of Morocco will lead to a war between the great Powers; and in Germany it is even rumored that an alliance offensive and defensive against France has already been formed between Great Britain and Russia. The Italian insurgents are said to be watching the progress of events with unusual interest, and the Papal and Austrian Governments are adopting measures of precaution to meet contingencies. The visit of the King of Prussia to the Austrian Court is taken as a sign of a more intimate intercourse between the two great powers of Germany, and the present condition of the world proves that a rupture between France and England would not only be a war of giants, but would involve Europe in its consequences.

From Egypt we have some further details of the late proceedings of Mehemet Ali, but they throw no certain light upon his purpose, and indeed are contradictory in their statements of the reasons which are supposed to have led to his departure from Alexandria. Some accounts attribute his movements to a sudden fit of insanity, while others, with more probability, suggest that he has received intelligence of an intrigue against him in his own family, and that he had determined to take them by surprise. Whatever may be the cause, it is important to know, by the last advices, that Ibrahim Pacha had not assumed the Government, and that the country was perfectly tranquil.

The Postcript to the Times says:

"It is now, we believe, finally determined that her Majesty and Prince Albert will embark on board the royal yacht on Monday or Tuesday next, and immediately proceed to Scotland, on a visit to the Duke of Athol, over whose magnificent estates his Royal Highness will enjoy the sports of the field.

Mexico and Texas.—An advertisement appeared on or about the 22d of July, purporting to procure commissions in foreign service. It has come to the ears of the Mexican Legation that this had reference to Texas, and that agents or allies of that country have bought and are fitting out two vessels, which were intended to sail immediately from this country: cannon and the material of warfare were to be conveyed thither by those ships, and it is rumored that twelve or fifteen persons were departing from this country with the intention of officering the Texan army. Such a scheme, being a breach of the Foreign Enlistment Act, has been forbidden by the Government.

The war between France and Morocco.—The Prince de Joinville has followed up the bombardment of Tangier by the bombardment and occupation of Mogadore on the 15th. After the destruction of the town and forts, he took possession of the island and port. On this occasion the Moors do not appear to have awaited the attack of the French, but to have fired upon them before they could bring their guns to bear; and the consequence, according to the French accounts, is, that seventy-eight men, of whom seven were officers, have been killed and wounded.

The accounts of Marshal Bugeaud's victory at Islay, received by the Emerald, are confirmed.

[From the European Times.]

Marshal Bugeaud is, it is said, to be created a peer by the title of Count d'Islay. The *Globe* states that a letter has been received from the Marshal, dated the 18th, which confirms the report that Abdel Kader had been seized by the Emperor of Morocco, and would be given up to the French Government. The *Toulousain* also states that hearing of the defeat of his son at Islay, the Emperor had sent 400 of his cavalry to seize Abdel Kader, and that they fell in with him, and made him prisoner. Another rumor, evidently false, stated that the French Cabinet had set a price of 2,000,000 francs upon his head. It was generally believed that the Emperor would now accept the terms proposed to him, the more especially as France is willing to adhere to those originally offered. The *Moniteur Parisien* announces that copies of the letters exchanged between the Emperor and his son were found in the Moorish camp, but does not add if they afford any farther evidence of the insincerity of the Emperor's pacific professions. A large convoy of gunpowder has also been intercepted. The *Debats* questions the authenticity of the news of the capture of Abdel Kader. The *Revue de Paris* affirms that the preparations for the visit of the King of the French to this country have not been countermanded. The King's present purpose is said to be to leave Treport for England early in October.

Unlike the demonstration in Tangier, the affair at Mogadore is remarkable, not merely for the bombardment of Moorish batteries, but for the destruction of the town itself, which appears, from the terms employed in the despatch of the Prince, to have been completely reduced to ruins. The subsequent seizure of the island has given a still more serious aspect to the transaction; and if report be true, it has already produced an important crisis in the relations between Great Britain and France. It is stated by the "Morning Post," of Friday, on what it announces to be good authority, that the receipt of the intelligence from Mogadore on Tuesday night was immediately followed by the despatch of a special courier to Paris as the bearer of a communication from Lord Aberdeen to M. Guizot. His Lordship is said to have demanded the immediate evacuation of the island of Mogadore by the forces under the Prince de Joinville, and to have intimated that, in the event of a refusal to withdraw the French troops, measures would forthwith be taken in conformity with the established usage in similar circumstances.

This report was contradicted by the Standard, and considered questionable by some of the other papers, but at present there are no means of ascertaining its truth. There can be little doubt, we presume, that the rumor is a correct one, as it would be manifestly impossible for this country to permit anything like an armed occupation of the ports on the Morocco coast by the French Government. Neither can there be any question that the views of England, so just to the preservation of the balance of power amongst the great nations of the old world, would be supported by Russia. The colonization of Algiers by the French, in direct opposition to their assurances when the expedition departed for the alledged punishment of the pirates which found refuge and encouragement from the Dey, is fresh in the memory of our rulers, who are not likely to allow a similar mistake being committed in reference to Mogadore. The following letter, which is extracted from the "Augsburg Gazette," of the 23d of August, and is dated from London, on the 16th, contains much that has the semblance of truth, and which justifies the opinions we have expressed:—

"Orders have just been given to arm several ships of war and frigates. The number of seamen at present receiving pay amounts to 36,000 men; the war steamers represent a force of 12,500 horses. It is not doubtful that in six weeks a fleet would be ready to assemble at Spithead. The turn which affairs have taken between France and England, favors the views of the Emperor of Russia. The proposals made by that sovereign when in London have been renewed by Count Nesselrode. I am assured that the French Government is fully informed on this subject. The Court of St. Petersburg is said to have offered to the Queen of England an alliance offensive and defensive in case of war with France. The Emperor added, that he would place his entire land and sea force at the disposal of the allied powers. It is easy to divine the answer of the English Government. It expects that the Cabinet of the Tuilleries will yield to the equitable and moderate representation of England, and that it will not be necessary to have recourse to war. If, however, tranquillity should be interrupted, it would be the interest of all the European Governments to put an end to it as quick as possible by displaying an imposing force. It is, therefore, beyond doubt, that in case of war there would be a Russian English alliance."

The Late Texas News.—In addition to what we yesterday furnished, we glean the following from the New Orleans Bulletin of the 9th. That paper says no mail was brought by this arrival and but few papers. In those which we received, the report of the approach of Gen. Woll is not mentioned. The following paragraph, from the Washington Vindicator, is all that we find touching the threatened Mexican invasion:

"Some few troops have been moved from the city of Mexico towards our Southern frontier. But if their destination be the Rio Grande, even, they cannot arrive before October. At the last advices, which extended down to near the middle of July, Santa Anna had not succeeded in raising either money or men for the invasion of Texas. He was trying at that time to induce the Mexican Congress to propose to take the required amount from the clergy, but Congress was afraid of the measure and wish Santa Anna to make the proposition himself. So the matter stood, and more than probable will stand until Congress adjourns. Touch the funds of the Church, and Santa Anna's power will not last one month. The above intelligence may be relied on, as the source from which we derive it is of the highest character."

Gen. Howard (our lamented Minister,) had but recently arrived in Texas. The same paper which brings an account of his death, contains also his diplomatic address on presenting the credentials of his mission, together with the reply of the Texan Secretary of State.

The evidence before the Court Martial, in the case of Commodore Moore, had closed, and we learn verbally that a verdict of acquittal had been pronounced.—*Tribune.*

From Mexico.—By way of Havana, we receive the following: The steamer on the 5th from Vera Cruz had arrived there. It brought intelligence of the death of the wife of President Santa Anna, and the withdrawal from the Secretaryship of State of Senor Bocanegra, the state of whose health compels his retirement from public affairs. He is succeeded by Don Grecencio Rejon.

The Governor of Sonora is reported to have had an action with the insurgents of that Province, in which, at the head of two hundred men, he obtained a victory over them.

A violent hurricane occurred at Matamoras on the 4th of August, partially destroying the town, and killing some persons.

Our Minister, Mr. Shannon, had reached Vera Cruz in the Falmouth on the 28th August. On his way thence to the city of Mexico in the diligence, the vehicle was attacked by robbers, and the passengers, including Mr. Shannon, rifled of their money.—*National Intelligencer.*

General Items.

Our Countryman, Catlin.—The London correspondent of the Boston Atlas, furnishes the following information:

"Mr. Catlin has just issued a prospectus for an elegant work, which he calls "Catlin's North American Indian Portfolio." It is to be published only by subscription, and the patronage of Queen Victoria, the Emperor of Russia, and the leading nobility, is already secured. The work will contain twenty-five views or subjects, taken from the most admired pictures in the Indiancollection. They will comprise Indian hunting scenes—mode of catching and taming the wild horse—favorite Indian games—landscape scenes of the Rocky Mountains and Prairies—and the Chiefs of several Indiantribes. The prints will be executed in the most finished style of lithograph, on a royal sheet, eighteen by twenty-five inches, accompanied by letter-press description of equal size, fully explaining all the plates. The work will be handsomely bound in morocco, and the price, in printed tints, will be five guineas, and colored in the richest style, eight guineas. I have seen specimens of several of the engravings, and must pronounce them most finished and superb works of artistical skill. The whole work will do credit to Mr. Catlin, and be an honor to his native land."

This is a Great Country.—The St. Louis Republican states, that in Madison county, Mo. at the late election, the County Court ordered that the polls should only be kept open one day; but a mob, who had been engaged in hanging a man, appeared on the second day and insisted that the polls should be re-opened, which was done. They are certainly very accommodating in Missouri.

Baltimore Clipper.

Battling against the Church.—While the Rev. Adam Miller, attached to the Methodist Episcopal Conference, was officiating in the ministry, on Sabbath last, and preaching as a missionary, on Fell's Point, Baltimore, he was intruded upon by a fellow named Sehad, who interrupted his service; dared the reverend gentleman to a fight; and, after being remonstrated with, he went off, threatening to summon two "highbinders" to accomplish his purpose in breaking up the laudible efforts of the clergyman. Sehad was arrested, and, in fault of $1,000 bail, to keep the peace, was committed to jail.

Millerism Revived.—A writer in the New Bedford Mercury states that some of the followers of Father Miller, have taken a new start of late, and that several of the deluded followers in that vicinity have actually given up every temporal concern, to wait for the day when our earth is to be burned up. Some of these men have families, and they are suffering from their utter neglect of business. Brother Fleming has recently baptized seven persons in Newark, and five more in Vernon, New Jersey, the Midnight Cry says. The little band of brethren there are steadfast, and holding on to the blessed hope.

More Political Nonsense.—A letter writer states that during his stay in Jersey a few weeks, he observed several cocks stripped of their feathers by some of the Whigs, while the other party had been hanging coons. During the past month, a coon was burnt alive in Burlington county, amidst the cheers of the barbarians.

John Ross, the celebrated Cherokee chief, was married in the President's parlor of Hartwell's Hotel, on Monday evening, to Miss Mary B. Stapler, of Wilmington, Delaware. He is about 55, and she is only 18 years of age; she is a very beautiful girl, and highly accomplished, and belongs to the Society of Friends, or did. Her father was formerly a highly respectable Quaker merchant of Philadelphia. Ross is supposed to be worth half a million, and—the bride's family were gratified by the alliance.

Poisoning.—The Salem (Ohio) *Register*, mentions a rumor that five persons had died at Georgetown, Ohio, from eating poisoned watermellons, the owner of a patch having plugged and inserted a poisonous drug into a number, in consequence of numerous depredations on his grounds.

Important, if True.—The Cincinnati Commercial says: We learn that a gentleman of this city has made an important discovery in making a new species of light, surpassing, it is said, the Bude or Drummond. As soon as the patent can be procured, it will be put in use here. One lamp, at the height of 200 feet, will light the whole city. The brilliancy is said to be equal to the sun at noon, and the material cheaper than that used for any other light. It is said $300 will light the city as above, one year.

The Annual Cattle Show Fair of the Worcester Agricultural Society commences on Tuesday, October 8th, and continues three days.

Dr. Buchanan has returned to Louisville, Ky. and is lecturing in that place on his favorite science of Neurology.

Church Troubles.—The Presbyterian Synod, of Canada, in connection with the Church of Scotland, has been greatly agitated of late by the questions which have produced a rupture in the parent Church. After a long and very exciting debate, the Synod, at its meeting in Kingston, resolved the 9th instant, by a vote of 56 to 40, to maintain its connection with the Church of Scotland. The minority thereupon entered a Protest, in which they declared it to be their conscientious belief, that, in respect of the premises, sin, in matters fundamental, had been done by the Synod; and that, while they continued to adhere to the Confessions of Faith, and other standards of the Church, they could yet no longer, with a clear conscience, hold office in the Presbyterian Church of Canada, in connection with the Church of Scotland. They also declared that they held themselves entitled to all the property and emoluments of whatsoever kind, of which they are now in possession.

It is stated in the Cincinnati Atlas, that Prof. Locke, of that city, has been presented by the British Government with a set of its published Magnetical researches. He has also received from Col. Sabine, the announcement that he has been authorized by the British Association to offer to him, (Dr. Locke,) the use of one of the most improved transportable Magnetometers, an instrument of research in Terrestrial Magnetism. Col. Sabine adds:—"Of course, you will understand, that you will be free to publish your observations with it, wherever you think best, *precisely as if the instrument were your own.*

This generous condition is annexed by Col. Sabine, knowing that Dr. Locke is an advocate for American Science, and for the publication of American scientific labors in our national vehicles. It is an evidence of high-minded liberality that the most distinguished foreigners encourage and applaud this sentiment of national honor.

In the town of Sunderland, it is estimated that *fourteen tons* of maple sugar were made last spring. Population 700.

Ball Hughes, the eminent sculptor, has finished his model for a statue of bronze, representing the late illustrious Bowditch, of Boston. It is said to be very spirited and very like. The statue is destined for Mount Auburn, where repose the ashes of the great man, to whose memory the Bostonians will erect it.

The Cost of Ships-of-War and of Religion.—The whole amount expended in Missions to the Sandwich Islands, by which a whole people have been civilized, is not equal to the expense of one year's cruise of a 74!

Kentucky Mammoth Cave.—Twenty-six large avenues and a third river, larger than those previously known, it is now stated, have recently been discovered in the Mammoth Cave. A sulphur spring of an excellent quality of water has also been found some miles within the cave. Boats of suitable construction have been built expressly for the rivers, so that visitors desirous of taking a water excursion, a dozen or so miles under ground, can be accommodated.

Capt. Warner, who is called the Destructive, because of some formidable projective he has invented, has offered to Government, that if they will anchor, a line of battle ships back of the Goodwin Sands, he will from another vessel, *five miles* off, destroy her with a projectile. He requires a guarantee of one and a half millions of dollars in case of success.—*English Paper.*

ACKNOWLEDGMENTS.

For the Standard—from Sept. 7th, to Sept. 21st, 1844.

George G. Folger, Nantucket, Mass.	$4.00	
Mathew Barnard " "	4.00	
Rebecca Coates, Bucyrus, Ohio,	2.00	
Benj. Michener, Zanesville, Ohio,	2.00	
Ira Bellows, Pittsford, N. Y.	2.00	
W. Green, Jr. Woodbridge, N. J.	2.00	
Peter Wilson, New-York,	.50	
L. Legg, Millville, Mass.	2.00	
Lucy L. Andrews, Perry, N. Y.	3.00	
Perez Murdock, West Winfield, N. Y.	1.00	
Mrs. L. G. Jarvis, Boston,	2.00	
Susan Cabot, W. Roxbury, Mass.	2.00	
Dr. S. McKeehan, W. Alexander, Pa.	2.00	
R. Freeman, Newton, Ct.	1.00	
Seth Hinshaw, Greensboro', Ia.	4.00	
Lewis Tappan, New-York,	2.00	
Joseph Waterman, Johnson, Vt.	2.00	
John Bunker, Fair Haven, Ct.	2.00	
Catharine A. Colmans, Eldridge, N. Y.	1.00	
Daniel Carmichael, Brooklyn, "	2.00	
Henry B. Gleason, Manchester, Ct.	2.00	
Charles Sly, Marengo, N. Y.	2.00	
Isaac Winslow, Portland, Me.	4.00	
Jeremiah Winslow, Havre, France,	4.00	
Jonathan Brigham, Dorchester, Mass.	.50	
Richard D. Webb, Dublin, Ireland,	3.50	
Richard Allen, " "	5.90	
James Haughton, " "	.40	
Isabel Jennings, Cork, "	.50	
Miss Dowden, " "	1.15	
Mrs. Mannix, " "	1.15	
	—	67.60
Donations.		
Isaac Winslow, Portland, Me.	2.00	
	—	2.00
Total amount received		$69.60

FRANCIS JACKSON, Treasurer.

NOTICES.

NOTICE.

Charles Lenox Remond will lecture in the following places, and requests the friends to make the appointments and necessary arrangements:

At Abington, (East,) Thursday, September 26th.
North Bridgewater, Friday, " 27th.
Kingston, Sunday, " 29th.
Duxbury, Monday, " 30th.
Plymouth, Tuesday, October 1st.

WEYMOUTH ANTI-SLAVERY FAIR.

This annual effort of the Abolitionists of Weymouth, in behalf of the cause, will be made on Tuesday and Wednesday, the 1st and 2d of October, at the Weymouth Landing. The friends of the cause are entreated to unite with fresh zeal, liberality and industry, that the occasion may not fail to be what it now promises to be—one of great importance to the Anti-Slavery Enterprise, and of uncommon interest to its advocates. A few very beautiful articles from abroad have already been received, and donations of materials for making more; so that a large attendance on the weekly sewing meeting is more than ever desirable, as the time of the Fair approaches.

MARY WESTON, } Com.
SARAH H. COWING, }

AMERICAN FREE PRODUCE ASSOCIATION.

The sixth annual meeting of the society will be held in Philadelphia, on the 15th of Tenth month. To all persons interested in supplying themselves with productions free from the guilt of Oppression,—and to the members of the Anti-Slavery Societies, an earnest invitation is given to be present at this meeting. To the former that they may effectively aid in carrying on a work which they consider essential to secure a conscience void of offence toward God and man—to the Abolitionists who do not refrain from the use of slave labor products that they may learn—that in this Union with Slaveholders, they are upholding a system which they wish to destroy.

JAMES MOTT, Ch'n. Ex. Com.

Philadelphia, 9th mo. 18th, 1844.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Dear friends and fellow laborers.—With hopeful hearts, we have commenced our preparations for our next annual fair, resolved that it shall be greatly superior to that of the last year. For the accomplishment of this purpose, we are dependent upon you. Will you not give us ample proof that we have not relied upon you in vain? You cannot need that we should offer you incentives to increased diligence and zeal in our common cause. The image of the suffering slave is vividly before your mental vision; and were you in any danger of forgetting the sad living picture, it would be frequently revived by some new odious manifestation of the slave power, or by the presence of the fugitive, crossing, in the haste of terror, your brighter path.

Nor need we present to you arguments in favor of this method of advancing our cause. You are aware that our fairs have been a source of great pecuniary profit, as the reports of the treasurer of the Philadelphia Female Anti-Slavery Society show. The principal part of the profit derived from them have passed into the treasury of the Pennsylvania Anti-Slavery Society, of which you are members. In asking your assistance, then, we are but asking you to aid our common cause, through the agencies which you have constituted. You have nobly responded to our calls, in other years. Have you not commenced our second decade with renewed ardor and increased self-sacrifice? Will you not evince it by immediately beginning, with us, preparations for the fair of 1844? Labor, each according to your ability or inclination, to let each do something. All marketable commodities, useful or ornamental, will be gratefully received. If our contributors will send, with their manufactures, a statement of the cost of the materials of each, the committee estimating the labor expended on them, will be careful to prevent any article from being sold at a price below its value. A very large part of the articles sold, yield a *fair profit.* If any of our friends in the country, will come and superintend the sale of their articles, they will be most welcome, and their aid truly valuable.

We are sorry to say that our poultry stall was not as well furnished as usual last year. Will not abolitionists who are preparing produce for their own tables or the market, remember, and give us a practical proof that they remember the physically and spiritually starved slave? Give to him, as God hath given to you, freely, abundantly.

We advise all who intend to work in this department, (and what abolitionist in Eastern Pennsylvania does not) so begin at once to do something, and enlist the sympathies and efforts of as many others as possible.

We are sure, dear friends, that none of us will regret having done too much, but we may regret having done too little for the emancipation of two and a half millions of slaves.

On behalf of the Philadelphia Female Anti-Slavery Society.

Anna M. Hopper,	*Maria M. Davis,*
Mary Grew,	*Emma Parker,*
Sarah McKim,	*Matilda Casey,*
Phebe Earle,	*Taresea Hallowell,*
Huldah Justice,	*Elizabeth J. Neall,*
Susan Dorsey,	*Rebecca Stackhouse,*
Gertrude K. Burleigh,	*Sarah Pugh,*
Harriet Snyder,	*Mary Shaw,*
Margaret Griscom,	*Sarah Dorsey*
Sarah M. Douglass,	*Margaret Jones,*
*Harriet D. Purv

Poetry.

For the National Anti-Slavery Standard

A DREAM.

Last night I saw thee in a vision,
Sister dear! though as a child of earth
I saw thee still, yet thou wert pale, and meek,
And beauteous. Disease had been thy portion;
Within its grasp long thou hadst lain,
But thou wert risen, calm and sweet,
And chastened by suffering. Thy gentleness
And goodness, with thy returning health,
Shed quiet happiness and peaceful joy
Around the hearts of those who anxiously
Had watched thee, and with the tenderest care
Administered restoratives which promised now
Their wishes to fulfil. Still suffering
From debility, the extent of thy apartment
Yet thou couldst not go, unaided;
And to assist thee was my happy task,
Upon my arm to have thee gently rest,
And bear thee to the casement, that the
Bright sunlight might again have access
To thy soul, and wake the gladness there,
Which in the curtained chamber for weeks
Seemed to have slumbered. Yes, again
Was that rich stream of joyousness,
(The sure companion of a *true*
And virtuous life,) to be permitted to gush forth,
Now that affection's chalice was withdrawn.
'Twas thus I saw thee, my beloved,
My *lost one!*—and oh! what joy was mine!
But 'twas of short duration,—the morning came—
"The voices of the night" were fled,
And with them my bright vision!

A rosy day of June was ushered in,
But a deep shadow was upon my soul,
Which it was powerless to dispel!
The dark reality had chased away
My sweet delusion, and it said,
'Twas all a dream!

All? No! not *all!*
That fell disease had marked thee
For its victim, that thou hadst suffered much,
And patiently and meekly bore it—
That thou wert pale,—and beautiful,—
That anxious friends had gathered round
Thy couch, and striven to afford relief—
This, this was *real.* But oh! the brightness
Of my vision, thy happy convalescence—
And the full hope of thy returning health,
That thy meridian loveliness might yet
More fully bloom—was *all*, alas! a dream!

The measure of this life for thee is over!
Thy mission here has ended! Unto its
Final resting-place, that bourne from whence
None ever return, thy form has been
Consigned!—and freed from its clay tenement,
Thy spirit to its genial clime has flown! A.

CHESTER Co. Pa. 6th mo. 1843.

From an English Magazine.

THE POOR-HOUSE.

BY BARRY CORNWALL.

Close at the edge of a busy town,
A huge quadrangular mansion stands;
Its rooms are all filled with the parish poor;
Its walls are built by pauper hands;
And the pauper old and the pauper young
Peer out, through the grates, in sullen bands.

Behind, is a patch of earth, by thorns
Fenced in from the moor's wide marshy plains;
By the side is a gloomy lane, that steals
To a quarry now filled with years of rains;
But within, within! there Poverty scowls,
Nursing in wrath her brood of pains.

Enter and look! In the high-walled yards
Fierce men are pacing the barren ground;
Enter the long bare chambers! girls
And women are sewing, without a sound—
Sewing from morn till the dismal eve,
And not a laugh or a song goes round.

No communion—no kind thought
Dwells in the pauper's breast of care;
Nothing but pain in the greivous past—
Nothing to come but the black despair
Of bread in prison, bereft of friends,
Or hungry, out in the open air!

Where is the bright-haired girl that once
With her peasant sire was used to play?
Where is the boy whom his mother blessed,
Whose eyes were a light on her weary way?
Apart—barred out (so the law ordains)—
Barred out from each other by night and by day.

Letters they teach in their infant schools;
But where are the lessons the great God taught?
Lessons that to the parent bind—
Habits of duty—love unbought?
Alas! small good will be learned in schools
Where Nature is trampled and turned to naught.

Seventeen summers, and where the girl
Who never grew up at her father's knee?
Twenty autumnal storms have nursed
The pauper's boyhood, and where is he?
She earneth her bread in the midnight lanes;
He toileth in chains by the Southern Sea.

O Power! O Prudence! Law!—look down
From your heights on the pining Poor below!
O sever no hearts which God hath joined
Together on earth, for weal and wo!
O Senators grave! grave truths may be,
Which ye have not learned, nor deigned to know.

O Wealth! come forth with an open hand!
O Charity! speak with a softer sound!
Yield pity to Age—to tender Youth—
To Love, wherever its home be found!
But I cease—for I hear, in the night to come,
The cannon's blast, and the rebel's drum,
Shaking the firm-set English ground!

From the Dublin Nation.

PATIENCE.

Be patient, Oh, be patient! put your ear against the earth;
Listen there how noiselessly the germ o' the seed has birth;
How noiselessly and gently it upheaves its little way,
Till it parts the scarcely broken ground, and the blade stands up in the day!

Be patient, Oh, be patient! the germs of mighty thought
Must have their silent undergrowth, must underground be wrought;
But as sure as ever there's a Power that makes the grass appear,
Our land shall be green with LIBERTY, the blade-time shall be here.

Be patient, Oh, be patient! go and watch the wheat-ears grow!
So imperceptibly, that ye can mark nor change, nor throe;
Day after day,—day after day, till the ear is fully grown;
And then, again, day after day, till the ripened field is brown.

Be patient, Oh, be patient! though yet our hopes are green,
The harvest-fields of Freedom shall be crowned with the sunny sheen:
Be ripening! be ripening! mature your silent way,
Till the whole broad land is tongued with fire, on Freedom's harvest-day!

Miscellany.

THE DEMON'S GAME OF CHESS.*

A CHRONICLE OF FLANDERS, OF THE YEAR 1131.

"Seigneurs et dames qui avez entendu reciter de belles histoires, s'il vous plait ecouter et bien rentenir, j'en ranconterai une plaisante.

Ainsi, qu'il vous plaisir prendre ce petit livre en gre, en corrigeant les fautes, si aucuneny sont trouvees, lequel livre a ete nouvellement translate de vielles rimes en prose."—(*Histoire de Richard-Sans Peur. Prologue.*

The Lord of Clairmarais had departed for the chase at the matin hour. The lady, his wife, occupied the leisure of a long autumnal evening in embroidering, in her oratory, a veil of cloth of gold, a precious tissue dedicated as an ornament to the miraculous chase of the blessed Saint Bertin. Her tirewomen worked around her in silence, for their mistress was too stately to converse with them, or even to permit their voices to be heard, save when she commanded.

For more than a hour, the breeze had ceased to bear to the castle the last tones of the curfew, sounded from the belfry of St. Omer, a village about half a league distant, when suddenly the blast of a horn was heard at the postern of the castle. There was something indescribably wild and singular in the sound, which caused the attendants to shudder as the sound reached their ears. A page who hastened to ascertain the cause, returned and informed his mistress that a knight of lofty bearing, calling himself the Lord Brudemer, craved her hospitality.

If some poor peasant in mortal peril had been mourning in the edge of the fosse, the lady of Clairmarais would not have permitted the draw-bridge to be lowered, that he might find an asylum in the castle; but not so with a noble lord. She ordered him to be admitted into the chateau, and conducted into her presence.

In the meantime, as custom demanded, she proceeded with her own hands to prepare the hippocras, which she always offered to a guest in token of welcome, and she had scarcely poured the beverage into a goblet when the Lord Brudemer was introduced by the page. He approaced the lady with that noble and becoming courtesy which distinguishes knights of lofty lineage, and began by politely thanking her for the hospitality she had bestowed on him.

"I lost my way to this domain," said he: "A short time since I bewailed the alarm of my steed, which separated me from my train, bewildered me amidst marshes and ravines hard by this forest, but since I have the happiness of being admitted to the presence of such marvellous beauty, I regard fatigue, danger, and anxiety no longer."

At first there was something rough and disagreeable in the voice of the stranger, but the impression was speedily removed by the grace which mingled in his manner.

The tirewomen, who in conformity with the custom of the time, had withdrawn to the end of the hall, so that they could perceive all that passed, without being able to hear any portion of the conversation, remarked in whispers to each other on the rich apparel of Brudemer, his elegant *tournure*, the regularity of his features, and the wild expression of his fiery glances.

It was not surprising, therefore, that the lady in the castle should find an inexpressible charm in the society of her guest, when it is considered that she had no other society than vassals of lowly birth whose discourse was confined to tedious recitals of the battles and tourneys, in which the old lord, her husband mingled, and who shone far more as a warrior in the field, than a galliard in the hall.

Skillfully availing himself of these advantages, Brudemer soon mingled in his conversation more of flattery and tenderness, than even the chivalric manners of the time permitted, while the lady, usually so proud and disdainful, subdued by a power she could not resist, listened at first without indignation, and afterwards with an emotion, which constantly increased

Placing himself as if accidentally in a position which concealed the movement from the tirewomen, he took possession of a fair hand which was not withdrawn, and raised it tenderly to his lips. It would be difficult to describe the sensation of the lady—a fierce and terrible fire painfully circulated in her veins—it pressed upon her brow, it struggled in her heaving chest. She experienced none of that delicious languor, that indescribable intoxication, the sweet yet cruel symptoms of love; it was rather like the agony, the cold, and shuddering chill of a dying sinner, or the horrible stupefaction with which a pilgrim beholds fastened upon him the mortal gaze of a basilisk.

In her confusion the lady of Clairmarais permitted the veil which she was embroidering, to fall. "Oh! if such a scarf were granted to me," said Brudemer, "if she whose fair hands have fashioned it would accept me for her champion, how many lances would I shiver in her honor on the battle field and in the tournament."

She snatched it up with a convulsive movement and said, "'tis yours." Brudemer carried it to his lips to conceal a horrid smile which he could not suppress, but he suddenly cast it from him with a shudder of terror, as if it had been living fire. Now, the Chaplain had examined it that very evening after vespers—and while his hands were still moist with holy water.

Quickly recovering from this emotion, Brudemer approached still nearer to the lady, and said, lowering his voice, "I was guided to your castle by an old man who in great haste demanded to see the Lord of Clairmarais. He waits at the postern to communicate to him an important secret, and one which concerns you nearly."

The lady grew pale at these words.

"I am informed," continued Brudemer, "of the motives which impel him so earnestly to see your lord. It is, as he assures me, to reveal a mystery to him; a mystery which will produce great changes in the manor of Clairmarais."

"The lady," said he, "caused me to be driven ignominiously from the castle. She threatened me with a dungeon if I returned. The ingrate! I will deprive her of the titles and the riches of which she is so proud."

"As I would not give credit to his threats, he related to me that his wife was the nurse of Count D'Erin's daughter, that the infant had died, he alone having knowledge of the fact, that he had substituted you, his own child, in the cradle of the young Countess, who was dead, and that you had been brought up and married as the daughter of the Count D'Erin. He has furnished me with numerous and creditable proofs of his fraud.

"This secret once known, the Lord of Clairmarais will hasten to repudiate a vassal, the daughter of an ignoble hind who has deceived him."

The lady wrung her hands in despair.

"Listen," continued Brudemer, lowering his voice yet more, but speaking so distinctly that his listener lost not a syllable of his discourse, "listen—the old man, wrapped in his mantle, sleeps at the postern—this dagger—come."

"My father!"

"—No, you are right," replied Brudemer, with quiet irony, "who knows? They may perhaps admit you among the tirewomen of the new bride of the Lord of Clairmarias. At the worst you may but be condemned to a convent."

The lady suddenly started up, signed to her women in prohibition of their following her, and giving her hand to Brudemer, they took their way to the postern together.

After having pursued the amusement of the chase all day, the Lord of Clairmarais turned his footsteps towards the warm hearth, and the side of his beautiful dame, whither his wishes now earnestly hastened him.

So eager was he to arrive, that he had left his attendants somewhat behind him, when suddenly his horse refused to advance, reared and exhibited signs of great alarm. The old lord was forced to dismount, when, what was his grief and surprise! the foster father of his wife lay there, extended motionless, with a ghastly wound in his breast.

The attendants gathered around him, and remedies were instantly applied which proved not ineffectual. He opened his eyes, raised himself with great effort, and applying his mouth to the ear of the Lord of Clairmarais, he murmured with a faltering voice some words which caused the Castellan to shudder with horror. He fell back and expired.

The old lord, without uttering a word, proceeded immediately to the oratory, where he found his wife. Her brow colored with a deadly pallor, she was seated before a small table, and the better to conceal her dreadful agitation, she affected to be playing a game of chess with Brudemer.

The latter, upon beholding the Lord of Clairmarais, uttered a shout of horrible laughter. The lady partook of this execrable hilarity—such a laugh could only be extorted by the most terrible suffering.

The Lord of Clairmarais no longer doubted his calamity; for up to this moment he would not give credit to the crimes of which the dying old man had accused the lady. "Satan," cried he, overwhelmed with indignation and despair, "Satan I abandon to thee the parricide, the faithless wife, and the castle which she has profaned with her presence."

"I accept the offering," said Brudemer—and at the same moment a crown of fire flickered around his head, and upon the snowy shoulders of the lady he laid two terrible hands armed with hellish talons.

More than two hundred years had passed since the Lord of Clairmarais had died in the odor of sanctity in the Abbey of Saint Bertin, when a friar of the order of Saint Benoist inquired of a resident of Saint Omer the name of a forest surrounded by immense marshes.

"Our lady and the saints protect you," replied the townsman, devoutly crossing himself. "It is the castle of Clairmarais, an accursed spot, haunted by Satan. Every night it is illuminated with a sudden blaze—every night the Devil, and I know not what other apparitions betake themselves thither in their fiery chariots.

"If we are to believe the old people, the Demon who inhabits the castle is named Brudemer, and he forces those foolish persons who venture thither, to play at chess, staking their souls against the domain, and all the treasures it contains. You can readily imagine that no one yet has been able to overcome the Devil, and that consequently no one has ever returned from Clairmarais."

The monk listened in silence; and after a few moments' reflection, he proceeded with a firm step towards the diabolical castle. He encountered no obstacle, and forthwith established himself in an oratory richly furnished, where he perceived a small table, on which were placed a chess-board, and the various pieces of the game.

While the monk examined these objects, which the increasing darkness began to render somewhat indistinct, a vivid light suddenly illuminated the oratory, and at the same instant he was surrounded by a crowd of servants, of pages, and of tirewomen, clothed in an antique fashion. All performed their various duties in silence, their very footsteps being inaudible, and yet more marvellous, their forms cast no shadow when they passed before the light.

Soon afterwards there slowly approached a Lord richly appareled, who bore emblazoned on his doublet in armonial guise a shield with two forks sable, with this device, "*Brudemer.*" On his arm leaned a female—still young, whose lovely countenance was covered with a mortal paleness, while eight pages followed, bending beneath the weight of four heavy coffers filled with gold.

Brudemer placed himself at the chess table, and signed to the monk to be seated opposite. The latter obeyed, and the two commenced playing, without exchanging a word.

By a skillful combination, the monk believed that he had given mate to his adversary, when the pale lady, who had remained behind Brudemer, leaning upon the back of his huge arm-chair, bent towards him and pointed with her finger to a pawn. The face of the game was at once changed, and the monk now found himself in danger of being vanquished.

At this turn of affairs, Brudemer and the lady burst into peals of laughter, while the rest of the ghastly occupants of the oratory who had grouped themselves around the combatants, joined in that fearful revelry, which no human language can describe.

The monk began to repent of his temerity—a cold sweat bathed his forehead, and he would have given the world to have been at that moment safe in his convent. Nevertheless, he did not despair of the divine goodness, and mentally invoked the blessed patron, St. Benoist, for a miracle alone could extricate him from his dangerous position. Suddenly, and by a celestial inspiration, he perceived that a new combination could still secure to him the game, and he pushed forward the pawn which accomplished it, when the shouts of laughter which echoed around him were changed into terrific yells, and then he heard and saw nothing more.

The monk having passed the entire night in prayer, at length hailed the approach of day with a joy that can easily be imagined. He found in the place occupied the evening before by the pale lady, a skeleton covered with the fragments of a rich female garb.

Remaining the undisputed possessor of the castle, and the wealth it contained, he caused a monastery to be erected on the unhallowed spot, and was appointed the superior. At present but a few faint vestiges can be discovered of the cloister, which was destroyed at the epoch of the revolution.

Such is the legend of the Demon's Game of Chess. How much do I regret my inability to recount it in the simple *patois*, and with the apparently sincere credulity of the good old dame who related it to me one autumnal night, in a poor hovel illumined by the rays of a solitary lamp, and the ruddy glow of the fire, while the rain fell in torrents, and the wind rushed groaning through the immense forest of Clairmarais.

*Translated for the Southern Literary Messenger, from "Chroniques et Traditions surnaturelles de la Flandre—par Mr. S. Henry Berthoud."

THE HOUSE OF MOURNING.

An extract from a piece, in the form of a farce, entitled, "The House of Mourning," in which the establishment of shops in London, exclusively for the sale of mourning attire, is exposed to playful satire. A shop of this kind, painted black outside, after the fashion of a Parisian *Maison de Deuil*, attracts the attention of a country squire and his lady, and, influenced by curiosity, they forthwith entered the establishment. Ebony chairs being placed for accommodation, they are addressed by a young man in black, who speaks across the counter, with the solemn air and tone of a clergyman at a funeral.

"May I have the melancholy pleasure of serving you, madam?"

Lady—I wish to look at some mourning.

Shopman—Certainly, by all means. A relict, I presume.

Lady—Yes, a widow, sir. A poor friend of mine who has lost her husband.

Shopman—Exactly so—for a deceased partner. How deep would you choose to go, ma'am? Do you wish to be very poignant?

Lady—Why, I suppose crape and bombazine, unless they've gone out of fashion. But you had better show me some different sorts.

Shopman—Certainly, by all means. We have a very extensive assortment, whether for family, court, or complimentary mourning, including the latest novelties from the continent.

Lady—Yes, I should like to see them.

Shopman—Certainly; here is one, ma'am, just imported—a widow's silk—*watered*, as you perceive, to match the sentiment; it is called "Inconsolable," and is very much in vogue in Paris for matrimonial bereavements.

Squire—Looks rather flimsy, though, not likely to last long—eh, sir?

Shopman—A little slight, sir—rather a delicate texture, but mourning ought not to last forever, sir?

Squire—No, it seldom does, especially the violent sorts.

Lady—La! Jacob, do hold your tongue, what do you know about fashionable affliction? But never mind him, sir; it's only his way.

Shopman—Certainly, by all means. As to mourning, ma'am, there has been a great deal, a very great deal, indeed, this season, and several new fabrics have been introduced, to meet the demand of fashionable tribulation.

Lady—And all in the French style?

Shopman—Certainly; of course, ma'am. They excel in the funèbre. Here, for instance, is an article for the deeply afflicted. A black crape, expressly adapted to the profound style of mourning—makes up very sombre and interesting.

Lady—I dare say it does, sir.

Shopman—Would you allow me, ma'am, to cut off a dress?

Squire—You had better cut *me* off first.

Shopman—Certainly, sir; by all means. Or, if you would prefer a velvet, ma'am—

Lady—Is it proper, sir, to mourn in velvet?

Shopman—O quite! certainly. Just coming in. Now, here is a very rich one—real Genoa—and a splendid black. We call it the luxury of wo.

Lady—very expensive, of course.

Shopman—Only eighteen shillings a yard, and a superb quality; in short, fit for the handsomest style of domestic calamity.

Squire—Whereby, I suppose, sorrow gets more superfine as it goes upwards in life?

Shopman—Certainly; yes, sir; by all means; at least, a finer texture. The mourning of poor people is very coarse—very—quite different from that of persons of quality. Canvass to crape, sir!

Lady—To be sure it is! And as to the change of dress, sir, I suppose you have a great variety of half mourning?

Shopman—O, infinite—the largest stock in town. Full, and half, and quarter, and half quarter mourning, shaded off, if I may say so, like an India ink drawing, from a grief *prononcé*, to the slightest *nuance* of regret.

Lady—Then, sir, please to let me see some half mourning.

Shopman—Certainly. But the gentleman opposite superintends the intermediate sorrow department.

Squire—What, the young fellow yonder in pepper and salt?

Shopman—Yes, sir; in the gray suit. (Calls across.) Mr. Dawe, show the neutral tints!

[The squire and his lady cross the shop and take seats *vis a vis* Mr. Dawe, who affects the pensive rather than the solemn.]

Shopman—You wish to inspect some half mourning, madam?

Lady—Yes: the newest patterns.

Shopman—Precisely; in the second stage of distress. As such, ma'am, allow me to recommend this satin, intended for grief when it has subsided—alleviated, you see, ma'am, from a dead black to a dull color!

Squire—As a black horse alleviates into a gray one, after he's clipped.

Shopman—Exactly so, sir. A Parisian novelty, ma'am. It's called "Settled Grief," and is very much worn by ladies, of a certain age, who do not intend to embrace Hymen a second time.

Squire—Old women, mayhap, about seventy!

Shopman—Exactly so, sir, or thereabouts. Not but what some ladies, ma'am, set in for sorrow much earlier; indeed, in the prime of life; and for such cases it's very durable wear.

Lady—Yes, it seems very stout.

Shopman—But perhaps, madam, that is too *lugubre*. Now, there is another—not exactly black, but shot with a warmish tint, to suit a wo moderated by time. We have sold several pieces of it. That little *nuancé de rose* in it—the French call it a gleam of comfort—is very attractive.

After a little more chat of this kind, the pair are shown into a back room, hung with black, and decorated with looking-glasses in black frames. A show-woman in deep mourning is in attendance.

Show-woman—Your melancholy pleasure, madam?

Lady—Widows' caps.

Squire—Humph!—That's plump, any how!

Show-woman—This is the newest style, ma'am—

Lady—Bless me! for a widow? Isn't it rather—you know, rather a little—

Squire—Rather frisky in its frilligigs!

Show-woman—Not for the mode, ma'am. Affliction is very much modernized, and admits more *gout* than formerly. Some ladies, indeed, for their mourning grief wear rather a plainer cap—but for evening sorrow this is not at all too *ornee*. French taste has introduced very considerable alleviation—for example, the "sympathizer."

Squire—Where is he?

Show-woman—This muslin *rusche*, ma'am, instead of the plain band.

Lady—Yes, a very great improvement, certainly.

Show-woman—Would you like to try it, ma'am. Here is a lovely pattern, all done by hand—an exquisite piece of work—

Squire—Better than a noisy one!

Show-woman—Here is another, ma'am—the last novelty. "The "Larmoyante," with a fringe of artificial tears, you perceive, in mock pearl. A sweet, pretty idea, ma'am.

Squire—But rather scrubby, I should think, for eyes.

Show-woman—O dear, no, sir! if you mean whining. The wet style of grief is quite gone out, quite!

Squire—O! and a dry cry is the genteel thing. But come, ma'am, come, or we shall be too late for the exhibitions.

Curiosity being now appeased, the lady leaves the shop with her plain-spoken husband, who, turning back, takes a last look at the premises.

Squire—Humph! And so that's a Mason de Dool! Well, if its all the same to you, ma'am, I'd rather die in the country, and be universally lamented, after the old fashion—for, as to London, what with the new French modes of mourning, and the "Day and Warren" style of blackening the premises, it does seem to me that, before long, all sorrow will be sham Abraham, and the House of Mourning a regular farce.

From the Correspondence of the National Intelligencer.

CAMPBELL, THE POET.

NEW-YORK, September 5, 1844.

The recent decease of the poet, Campbell, and the accounts of his interment in Westminster Abbey, have called forth many articles in the papers upon his life and writings; and, as everything connected with such a man is invested with more or less of interest, I have thought that a description of a visit I paid him last summer might not be unacceptable, in the absence of other news. I had been furnished with a letter to him from a friend, and, soon after my arrival in London, I inquired for his place of residence, but found it was not so generally known as was to be expected; for, during the latter years of his life he lived very much in retirement, owing, perhaps, in part to his age and infirmities, and in part to narrow pecuniary circumstances. At last I found him in one of those small cottage-like yellow brick houses which abound in and about Pimlico, a part of the metropolis at no great distance from the parks and palaces, but not much frequented by strangers. A servant girl opened the door, but had scarcely replied to my question, "Is Mr. Campbell at home?" before the little parlor door opened, and the poet himself appeared, and invited me to a seat, while he read my letter. He was of medium size, rather inclined to corpulency, with an intelligent, though rather stern countenance, and did not look more than fifty years old, though it may have been in part owing to the wig he wore. I do not think any one would have been impressed, from his appearance, with the fact that he was in the presence of the author of the "Pleasures of Hope." He was rather slovenly dressed, and the room in which we were seated was plainly furnished with a table, a settee, and two or three chairs. A copy of Humboldt's Travels in South America, on the table, was the only literary appurtenance.

After reading the letter, he made some inquiries after Mr. G—y, and the Colonization Society, in which he seemed somewhat interested. I thought his manner, at first, somewhat blunt, but as the conversation proceeded, this wore off, and there was a slight Scotch brogue in his utterance which was not unpleasant. He remarked that he had formerly seen a great many Americans, but that of late years he had spent much of his time at Boulogne, and had not seen many strangers while there. He liked Boulogne, because it afforded retirement, sea-air, and good schools. He had a niece at school there, and in her he felt much interested, and thought he should soon pay her a visit. Returning to the subject of America, I remarked that every person there took an interest in his writings, and that I thought, if he had never visited the country, he would be gratified in so doing, and would receive a cordial reception. He replied that he should have visited America if he had not suffered so much from seasickness as to find the voyage a serious impediment; that he felt a particular interest in the country, because he considered himself as in some sense allied to the Indians, being connected with the Randolphs, who were descendants of Pocahontas; adding, that he had taken much pleasure in reading the history of Virginia. He thought Patrick Henry a remarkable man, though he had never seen any extended life of him. Observing that he seemed to be well acquainted with American history, I ventured to ask what first suggested to him the story of Wyoming as the subject for a poem. "Simply," said he, "from reading Jefferson's Notes on Virginia." I remarked that that book seemed to be very generally known to Europeans. "Yes," he replied, "it would not read as well now as it did when it first made its appearance, for the subject was new, and Jefferson's semi-philosophical and semi-visionary character, derived, as was thought, from his familiarity with the French revolutionists, invested every thing he had at any time written with a deep interest. He was a forcible writer, and in the book referred to, gave better accounts of the Indians than I have seen elsewhere."

The conversation turned to Dickens, and his work on America, which he thought had given him no reputation, though he could not speak from his own judgment of its merits, never having read it.—"Dickens acted foolishly," said he; "he came to see me before he went, and told me he was going to try and get a copy-right law. I told him it was all nonsense; that he could not expect to succeed. The Americans were not going to concede that privilege so easily, and give up at once all the advantages of cheap publication—certainly not until those States on the Continent, nearer home, who now pirate so largely, had shown an example. Indeed, in that case I do not find the sale of my books injured very much; for travellers on the Continent pick up a cheap edition, get interested in it, and when they return, buy a good copy for their libraries, which they would otherwise never have thought of doing. And some of our authors have made money by the American publications; Bulwer, for instance, is a sly dog, and knows how to play his cards, and has in almost every instance succeeded in getting a pretty good advance for his proofs. I never did; they have sent me a number of American editions of my poems, some of them well got up, but never any money. I never made any effort, however. We should all of us do better if we would publish cheaper editions. My illustrated edition of poems sells for —— guineas, but I have lately published one for half a crown, which sells well." I told him that, although Dickens had acted prematurely, and in an injudicious manner, I thought our American authors were inclined to second a well-directed effort for a copy-right law; and that the booksellers, who had heretofore opposed it, would now find it for their interest to advocate it, since the competition in cheap publications was breaking down the publishers of those kind of works as well as those who printed better editions; but that the order of things had been fairly reversed, for I had observed everywhere in England cheap reprints of American works. "Yes," said he, "we reciprocate the compliment, and, though your literature is in its infancy, you have some very sensible writers. Cooper has a high reputation, and justly. I have read one or two of his books, and they are almost the only novels I ever did read. Irving's Sketch Book interested me, and I mean to read his Columbus. I remarked that Cooper had made himself unpopular with some of our too sensitive countrymen, by the freedom with which he criticised some of our national peculiarities. "Yes," said he, "I like the very independence of his ill-humor, and the outlet he gives to his real thoughts on every subject."

After some other general conversation, fearful of intruding on his time, I rose to go, but he invited me to remain. Summoning the servant girl, he said to her, "Can't ye give us a cup of tea?" and, on her replying in the affirmative, turned to me, "There, now, you'd better sit down, and we'll have it in a minute." Being desirous to see more of him, I did not hesitate to accept; and as we were sipping our tea, he became much more sociable, and warmed up with something of poetic fire, as he spoke of the beauties of Scotch scenery. "And so ye're going to take a tour to the lakes; well, its a fine excursion; I've been over every foot of the ground, but the increase of travel is making the people mercenary, and detracting somewhat from the romance which their wild, unsophisticated habits used to give to the tour: still, the mountains, rocks, and trees can't change. And he proceeded to give me on the map a graphic and clear view of the various points of travel. "I've lived the life I led in that region in my youthful days over and over again in imagination." I asked if he had connections there? "A sister in Glasgow," said he; "I once lived there myself, and had charge of the university, a good institution in the main, but at the time too much swayed by petty local prejudices; I found the professors and myself could not agree, and I quit them." He spoke of London as the best place for a literary man, far preferable to Edinburgh or Paris; but thought that the characteristic of the present age was a straining after that which was odd and quaint in writing, rather than the expression of new ideas in plain sensible English. This he had more particularly noticed in the reviews. Carlyle's work on "Hero Worship," was an instance of straining after effect; but he admired his "French Revolution," and thought him a writer of originality and wit. I asked him his opinion of the writings of Dickens, and what position they would take in English fiction? He replied, "I never read one of his books, very few of Scott's, and none of Bulwer's. I never had a taste for them, and do not believe I have read a dozen works of fiction in twenty years. Bulwer has frequently asked me what I thought of his last novel, and I've had to tell him that it was as much as I could do to read my own trash; and yet I like Bulwer: he's a fine fellow, and a man of superior mind; and from what I see of his mind in my intercourse with him, I am satisfied that his books must exhibit talent, and I do not care to further satisfy myself of that fact by reading them, for it would only be a matter of curiosity, as I can take little interest in the story. Reading becomes a bore to those of us who help to make it, unless it be of the kind which furnishes them with capital to work upon—facts, for instance." "I presume you have not lost your taste for poetry." "Scarcely ever read any person's poetry but my own, and that I don't now read with any relish; that was the work of more early years, when I did not sufficiently weigh the important ends of life. I am now turning my attention to a work which I flatter myself will be of more substantial benefit to those who read it, than poetry or other imaginative works could ever be."

He took me into his library, a good-sized room, well lined with books, and taking out one or two folio volumes, proceeded to tell me that he had been giving much attention to history, and had formed a plan for writing a work on a different scale from any previously published. "Here, for example," said he, "is a book of travels in Hindostan, published so long ago that but few copies are now to be found, and yet it is written on a plan worthy of imitation, and has escaped the notice of almost all writers on the history of India." He commenced turning over the leaves, and happening to light upon something which took his fancy, became entirely absorbed in it for some moments, apparently forgetting that I was present. Suddenly he seemed to recollect himself, and apologized for the seeming rudeness, saying, "You know we authors forget all else when we are amongst books." He then proceeded to say that the book before him was a history composed of a series of reviews of various writers on the Hindoos, and that he thought it the best plan for presenting a question in all its bearings to the reader. Few readers perused more than one elaborate history through, and could not consequently judge of its merits and defects by a comparison with others on the same subject. He had proposed to himself a general history, to be composed by taking each country in succession, and giving an analysis of the leading books of history, and of travels relating thereto, with a review of them, presenting their merits and defects. I remarked that the plan was a good one, but I thought it would be one of immense labor. He admitted that it was an herculean task, but thought that if he recovered his health, and once got fairly started, he should progress very rapidly; and added, that he had the faculty of sifting out the material parts of a history in a very short time, and could, assisted by his previous information, form an opinion as to the merits of a book in a very short time. He had been surprised to observe how many works of history consisted of mere compilations or repetitions of the works of others, without, in reality, presenting any new or important facts.

I alluded to the intimation held out in the papers, that Bulwer had written his last novel, and asked if he knew what subject would next occupy his pen? He said he did not know, not having seen him for some time. He thought Sir Edward capable of almost anything. His real talent had not been fairly estimated in consequence of the prejudice excited against him by charges of immorality, which he believed wholly unfounded; many of them had grown out of his domestic troubles, in which his wife was wholly at fault, as her book of itself would demonstrate. Bulwer had often spoken to him concerning them, and with the utmost feeling. "The fact is, Lady Bulwer is a would-be authoress, and two of a trade cannot agree."

Such was the general tenor of our conversation, which lasted some time longer, and when we separated, it was with a determination on my part to see him again; which, however, I was prevented from doing, much to my regret. The next I heard was that his coffin had been borne with gorgeous pomp by the great and noble of the land, to its honored resting-place in "Poet's Corner." Perhaps it was in part his own fault that he was not more noticed in the latter part of his life; but I could not help contrasting the honors attending his funeral, with the isolated position in which I found him. His mind had evidently changed at the time I saw him, but there was much of the energy and fire of former days remaining. As has been the case with other poets, he undervalued those productions which will hand down his name, and had apparently fixed his ambition upon a great historical work, which it would take a lifetime to do well. I shall ever look back to my interview with him with a kind of melancholy pleasure; and I trust the details, which I have unconsciously extended much further than I intended, will afford to your readers a little of that interest which they afforded me in the retrospect.

V.

One of the most experienced picture auction hunters in town informed us that, in the course of thirty years, calculating the sizes of the several works of art, as noted in his catalogues, he has attended the dispersion by auction of half an acre of Raphaels; three roods, fifteen perches of Cuyps; twenty-five square yards of Vandyke, and a small farm of the best Flemish masters.—*London paper.*

Graham House, 63 Barclay St.

CITIZENS, or transient visitors desiring a quiet home, where a real Temperance diet is proffered them, consisting of Vegetables, Fruits, &c. without stimulants or flesh meats, are invited to patronize this house. Terms moderate. Shower-baths free.

August 8. ROSWELL GOSS.

Books,

For Sale at the Office of the American A. S. Society, 142 Nassau St. N. Y.

THE LIBERTY BELL of 1844, an Annual, published for the Massachusetts Fair, and consisting of various original articles, from the ablest Anti-Slavery writers in this country, Great Britain and Ireland.

XIMENA, AND OTHER POEMS, by *James Bayard Taylor.* Philadelphia, 1844.

THE BROTHERHOOD OF THIEVES, or a true picture of the AMERICAN CHURCH AND CLERGY, by *S. S. Foster;* and various other standard Anti-Slavery works.

New-York, July 4, 1844.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her.

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of fifteen or twenty boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association.—The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education